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AN

ACCOUNT

Of the STATE of the *Roman-Catholick* RELIGION Throughout the WORLD.

Written for the Uſe of Pope *INNOCENT* XI. by Monſignor *Cerri*, Secretary of the Congregation *de propaganda Fide*. Now firſt tranſlated from an Authentick *Italian* MS. never publiſh'd.

To which is added,

A DISCOURSE concerning the State of RELIGION in *ENGLAND*. Written in *French*, in the Time of K. *Charles* I. and now firſt tranſlated.

WITH

A Large *Dedication* to the Preſent POPE; giving Him a very particular Account of the State of Religion amongſt *PROTESTANTS*; and of ſeveral other Matters of Importance relating to *Great-Britain*.

BY

Sir RICHARD STEELE.

LONDON:
Printed for J. ROBERTS, near the *Oxford-Arms* in *Warwick-Lane*. MDCCXV.

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To His Holiness CLEMENT XI.

YOUR Holiness will be surpriz'd at so uncommon a Thing, as an Address of this Nature, from one, who is, in your Account, and in the Language of your Church, a Schismatick, Heretick, and Infidel. But as I think it my Duty to make this publick Restitution of the following *Treatise*, which I acknowledge my self to have clandestinely procured; so, I will restore it fourfold, with all possible Advantage to *You*, and Your *Church*.

I find that all the Infallibility, with which your Holiness is illuminated, doth not disdain the Help of Human Information; and that your Accounts of the Religious, as well as Civil, State of this Kingdom, are, in a particular manner, defective: And therefore I have resolved to act the Part of

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a Generous Adversary, and without Reserve to lay before you, out of the Fulness of my Heart, such Things, as will give you a Juster Information of the State We of these Nations are in, than any of your Predecessors in the Holy See ever enjoy'd; and this, without any further Ceremony, just in the Order in which they shall arise in my own Mind.

Your *Holiness* is not perhaps aware, how near the Churches of Us Protestants have at length come to those Privileges and Perfections, which You boast of, as peculiar to your own. So near, that many of the most Quick-sighted and Sagacious Persons, have not been able to discover any other Difference between us, as to the Main Principle of all Doctrine, Government, Worship, and Discipline, but this one; *viz.* That You *cannot* Err in any thing You determine, and We never *do*. That is, in other Words, that You are Infallible, and We always in the Right.

We

We cannot but eſteem the Advantage to be exceedingly on our Side, in this Caſe, becauſe We have all the Benefits of *Infallibility*, without the Abſurdity of pretending to it; and without the uneaſy Task of Maintaining a Point ſo ſhocking to the Underſtanding of Mankind. And You muſt pardon Us, if We cannot help thinking it to be as Great and as Glorious a Privilege in *Us*, to be always in the Right, without the Pretence to Infallibility, as it can be in *You*, to be always in the Wrong, with it.

Thus the Synod of *Dort*, (for whoſe Unerring Deciſions, Publick Thanks to Almighty God are every *three* Years, offer'd up with the greateſt Solemnity, by the Magiſtrates in that Country;) the Councils of the *Reformed* in *France*, the Aſſembly of the Kirk of *Scotland*; and, (if I may preſume to name it) the Convocation of *England*, have been all found to have the very ſame Unqueſtionable Authority, which your Church claims ſolely upon the *Infallibility* which reſides in it; and the Peo-

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ple to be under the very same strict Obligation of Obedience to their Determinations, which, with *You*, is the Consequence only of an Absolute Infallibility. The Reason therefore, why We do not openly set up an *Infallibility*, is because We can do without it. Authority results as well from Power, as from Right; and a Majority of Votes is as strong a Foundation for it, as *Infallibility* it self. Councils that *may* err, never *do*. And besides, being composed of Men, whose peculiar Business it is to be in the Right, it is very immodest for any private Person to think them not so; because this is to set up a private corrupted Understanding above a publick uncorrupted Judgment.

Thus it is in the *North*, as well as the *South*; Abroad, as well as at Home. All maintain the Exercise of the same Authority in themselves; which yet they know not how so much as to speak of, without Ridicule, in others.

In

In *England*, it ſtands thus. The Synod of *Dort* is of no Weight; it determin'd many Doctrines wrong. The Aſſembly of *Scotland* hath nothing of a true Authority, and is very much out, in its Scheme of Doctrines, Worſhip, and Government. But the Church of *England* is veſted with all Authority, and juſtly challengeth all Obedience.

If one croſſes a River in the *North*, there it ſtands thus. The Church of *England* is not enough reformed; Its Doctrines, Worſhip, and Government, have too much of Antichriſtian *Rome* in them. But the Kirk of *Scotland* hath a Divine Right, from its only Head, *Chriſt Jeſus*, to Meet, and to Enact, what to it ſhall ſeem fit, for the Good of his Church.

Thus, We, left *You*, for your Enormous, Unjuſtifiable, Claim to an Unerring Spirit, and have found out a Way, unknown to Your Holineſs and your Predeceſſors, of Claiming all the Rights that belong to *Infallibility*, even

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whilſt we diſclaim, and abjure the Thing it ſelf.

As for Us of the Church of *England*, if we will believe many of its greateſt Advocates, we have Biſhops in a Succeſſion as certainly uninterrupted from the Apoſtles, as your Church could communicate it to Us. And upon this Bottom, which makes Us a True Church, *We* have a Right to Separate from *You*; but no Perſons living have any Right to Differ, or Separate, from *Us*. And *they* again, who differ from us, value themſelves upon ſomething or other, in which we are ſuppoſed defective; or upon being free from ſome Superfluities which we enjoy; and think it hard, that any will be ſtill going farther, and refine upon their Scheme of Worſhip and Diſcipline.

Thus We have indeed left *You*; but we have fix'd our ſelves in your Seat: and make no Scruple to reſemble you, in our Defences of our ſelves, and Cenſures of others, whenever we think it proper. We

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We have all ſufficiently felt the load of the two Topicks of *Hereſy* and *Schiſm*. We have been Perſecuted, Hang'd, Burnt, Maſſacred, (as your Holineſs well knows), for *Hereticks* and *Schiſmaticks*. But all this hath not made us ſick of thoſe two Words. We can ſtill throw them about us, and play them off upon others, as plentifully and as fiercely, as they are diſpenſed to us from your Quarter. It often puts me in mind; (your Holineſs muſt allow me to be a little ludicrous, if you admit me to your Converſation;) It often, I ſay, puts me in mind of a Play which I have ſeen amongſt ſome merry People: A Man ſtrikes his next Neighbour with all his Force, and he, inſtead of returning it to the Man who gave it, communicates it with equal Zeal and Strength to another; and this to another; and ſo it circulates till it returns perhaps to him who ſet the Sport a-going. Thus your *Holineſs* begins the Attack. You call *Us* Hereticks and

Schiſma-

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Schismaticks, and Burn and Destroy Us, as such. Tho' God knows there is no more Right any where to the Hereticks or Schismaticks barbarously, than those who Think and Speak as their Superiors bid them. But so it is, *You* thunder out the Sentence against *Us*. *We* think it ill Manners to give *You* back again; but we throw it out upon the next Brethren that come in our way, and they upon others; And so it goes round, till some perhaps have Sense and Courage enough to throw it back upon those who first began the Disturbance, by pretending to Authority where there can be none.

We have not indeed now the Power of Burning Hereticks, as our Forefathers of the Reformation had. The Civil Power hath taken away the *Act*, which continued that Glorious Privilege to them, upon the Remonstrance of several Persons, that they could not Sleep, whilst that Act was awake. But then, every thing on this side Death, still remains untouched, to us: We can Molest,

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Moleſt, Hatraſs, Impriſon, and Ruin any Man who pretends to be wiſer than his Betters. And the more unſpotted the Man's Character is, the more neceſſary we think it to take ſuch cruelling Methods. Since the Toleration hath been Authoriz'd in these Nations, the Legal Zeal of Men hath fallen the heavier upon Hereticks; (for it muſt in ways, it ſeems, be exercis'd upon ſome ſort of Perſons, or other;) and amongſt theſe, chiefly upon ſuch as differ from us in Points, in which, above all others, a Difference of Opinion is moſt allowable; ſuch as are acknowledged to be very abſtruſe and unintelligible; and to have been in all Ages thought of, and judg'd of, with the ſame Difference and Variety.

Sometimes *We*, of the Eſtabliſhed Church can manage a Proſecution, (for I muſt not call it a Perſecution) our ſelves, without calling in any other Help. But I muſt do the *Diſſenting Proteſtants* the Juſtice to ſay, that they have ſhewn themſelves, upon occaſion,

very

very ready to Assist us in so Pious and Christian a Work, as bringing Heretiks to their Right Mind: Being themselves but very lately come from Experiencing the Convincing and Enlightning Faculty, of a Dungeon, or a Fine. The Difference between these Two sorts of Persons is this. The One Differ from us about Ceremonies of Worship, and Government; but they boggle not at all at the Doctrine setled for us by our first Reformers: It is all with them right and good, just as Christ left it at first; and *Calvin* found it, above fifteen hundred Years afterwards. The others, unhappy Men, look upon this, to be straining at a Gnat, and swallowing a Camel. However, the former sort having a Toleration for their own Way, upon Subscribing all our Doctrines, can the more easily come to perswade themselves, that the Christian World is Unhinged, if the latter should be Tolerated in their Opposition to Doctrines which have been called Fundamentals,

tals, even by Proteſtants, for ſo many Years.

This hath been Experienced particularly in *Ireland*, by *One* who could not ſee exactly what they ſaw, about the Nature of *Chriſt* before his Appearance in this World. For, as with *You*, a Man had better blaſpheme Almighty God, than not Magnifie the Bleſſed Virgin; ſo, with many of us, it is much more innocent and leſs hazardous, to take from the Glory of the Father, than of his Son. Nay, to bring down the Father to a level with his own Son, is a commendable Work; and the applauded Labour of many learned Men of Leiſure: But to place the Son below his own Father, in any Degree of real Perfection, this is an unpardonable Error; ſo unpardonable, that all Hands were united againſt that unhappy Man. And he found at length, that he had much better have violated all God's Commandments, than have interpreted ſome Paſſages of Scripture differently from his Brethren. The *Nonconfor-*

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him; Accused him; the *Conformists* Condemned him; the *Secular Power* was call'd in; and the Cause ended in an Imprisonment, and a very great Fine. Two Methods of Conviction, about which the Gospel is silent!

In *Scotland*, let a Man depart an Inch from the Confession of Faith, and Rule of Worship, establish'd by the Assembly there; and he will quickly find, that, as cold a Country as it is, it will be too hot for him to live in. Infants are baptiz'd there, not only into the Name of the Father, Son, and Holy Ghost; but into the Pure Doctrine, profess'd and settled by the Church of *Scotland*. To suppose therefore, any Point of Doctrine to be Erroneous, or so much as a Subject for a New Examination, is to Unspotted a Church, is a Token of Malignity and Infidelity; and the Man who doth it, must be content to escape out of their Hands as well as he can.

In

In *England*, it is not all the other Excellencies in the World, united in one Man, that can guard him againſt the fatal Conſequences of Hereſy, or differing, in ſome Opinions, from the Current Notions of our World; eſpecially if thoſe Opinions are ſuch as are allowed to be Myſterious and Inexplicable. We have now an Inſtance of One, or Two, Learned, and otherwiſe Good Men, who have thought it their Duty, (as they themſelves ſay,) to ſtep aſide out of the common Path. And what their Fate will be, Time muſt ſhew. At preſent, the Zeal (as it is called) of their Adverſaries prevails. The Fire is kindled, and how far it will conſume, or where it will ſtop, God only knows. But the Caſe of *One* of them (which will give Your Holineſs ſome Notion how we ſtand affected) is very remarkable. For, not to mention his Good Life, (which is look'd upon but as a *Trifle*, common to almoſt all Modern Hereticks;)

tho'

tho' his Religion is mix'd up with a good deal of *Kalendar* and *Rubrical* Piety; tho' He hath his Stated Fasts and Feasts, which He observes with the greatest Devotion; tho' He is Zealous for Building of Churches in the Apostolical Form of a Ship, with all Accommodations for Order and Decency; tho' he is for the Use of *Oyl*, and the *Trine Immersion* in *Baptism*, and for *Water* mix'd with *Wine*, in the other *Sacrament*; tho' he is very warm for Believing in Christ towards the *East*, and Renouncing the Devil towards the *West*; tho' *He* hath laid them a Foundation for *Independent Church-Power*, in the *Decrees* of the *Apostles* themselves; nay, tho' He joins with them in beating down Human Reason, when it would pretend to judge in Matters of Religion; and resigns to them all the Preferments in the Land, from *Dover* to *Berwick* upon *Tweed*; Yet all will not do: *He* holds the *Son*, to be *Inferior* to the *Father*, and *Created* by *Him*; tho' a Being of most Glori-

ous

ous Perfections: And upon this Account, *He* must not enjoy, even the Poverty which he hath chose, in quiet. And if this be *His* Case, what hath *Another* to expect, who hath not these Advantages on his Side; tho' he should be found armed with unspotted Integrity, and unequall'd Learning, and Judgment?

Your Holiness will judge from hence, how the Matter of *Heresy* stands amongst us: and how it must stand, unless my Lords the Bishops, who have with an unexampled Courage preserved our Liberties in Civil Matters, with equal Resolution step in; and oppose that Spirit, which, from such Beginnings at first amongst you, proceeded farther and farther, till it broke out into Fire and Massacre, for God's Glory, and the Good of his Church.

And, as I observed before, that there was no need for your pretending to *Infallibility*; That it is better taken in the World, and as easy, to establish

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the ſame Authority without it; ſo, here it will be obvious to thoſe of your Church to obſerve, that there was no manner of Neceſſity upon them, to diſcard the Scriptures, as a Rule of Faith open to all *Chriſtians*, and to ſet up the *Church* in Diſtinction to them: becauſe they may ſee plainly now, that the ſame Feats are to be performed, and with more Decency, (tho' not with more Conſiſtency, of which few are Judges,) without carrying Things to ſuch Extremity. For, at the ſame time that we are warmly contending, againſt *your* Diſputants, for the Right of the People to ſearch and conſider the Goſpel themſelves, it is but taking care, in ſome other of our Controverſies, to fix it upon them, that they muſt not abuſe this Right; that they muſt not pretend to be wiſer than their Superiours; that they muſt take care to underſtand particular Texts, as the Church underſtands them; and as their Guides, who have

an

an *Interpretative Authority*, explain them.

This we find to be as effectual with many, as taking the Scriptures out of their Hands. And becauſe it is done in this Gentlemanlike manner, and gives them an Opportunity of ſhewing their Humility, it paſſeth very ſmoothly off: without their conſidering once the Abſurdity it leads to; that (as Doctors differ, and Councils too) this Method layeth a Neceſſity upon Two different Men, nay, upon the ſame Man in different Circumſtances, to underſtand the ſame Text in Two different, and often in Two contradictory Senſes.

And here again, with Submiſſion, I think We greatly ſurpaſs You, in our Conduct. For *We* have the ſame Definitive Authority, which *You* have, without the Reproach of *Depretiating* the Word of God; the People all the while being fully ſatisfy'd, that we allow the *Scripture* to be their Rule, and to lie open to them all. And We do

indeed, in Words, preſerve all *Authority* to the *Scripture*; but with great *Dexterity*, We ſubſtitute, in Fact, our own *Explanations*, and *Doctrines* drawn from thoſe *Explanations*, inſtead of it.

And then, One great Privilege We enjoy above You: that Every Particular Paſtor amongſt Us, is veſted with the *Plenary Authority* of an *Ambaſſador* from God; very much different from the Maxims of your Church.

For my own Part, I have always been an Advocate for all that Reverence and Regard, which can with any Juſtice be claimed by them; and ſhall ever pay them all the Reſpect, which their Character and Conduct, compared together, can admit of. But the Demands of thoſe who talk loudeſt amongſt them, ſeem to increaſe upon us every day. For, upon Enquiry, I find, what I was not before acquainted with, that what was ſpoken to the *Apoſtles*, was ſpoken to every one of them; that it is a Crime, not to attend

tend to them, even without excepting the Case of Self-Contradiction, mutual Contradiction, and, (what is of much more Importance,) of Contradiction to all the Precepts of Peace and Love in the Gospel: That they are at length of an Angelick Order; nay, that to despise them, (not excepting any Cases, in which Contempt is as Natural, as Hunger or Thirst,) is (if I may repeat it) to despise God himself. And all this, because Fallible Men, in whom that Trust is reposed, have admitted them, according to the best of their Judgment, to Officiate in Holy Things.

Every one, who thinks of himself in this Light, needs no *Infallibility*, or *Impeccability*, to make him as Great as ever Your Holiness pretended to be. His Character will do, without those, or any one other Accomplishment.

These last Four or Five Years, our *Pulpits* have in a particular manner *Ecchoed* with the Sound of *Dignity*, *Rule*, *Preeminence*, and the like. There are

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indeed, amongſt the Beſt and moſt Learned of our Divines, who diſclaim all this; and diſdain all Reſpect, but what reſults from the *Sincerity* of their Labours for the Good of Mankind. But the *Noiſy* make moſt *Noiſe* every where; and few care to *contradict* them.

This *Privilege* I thought worth Recording, in the Account I am giving *You* of our *Religious Affairs*; becauſe it is very *conſiderable* in it ſelf, and ſeems to be of a *growing* Nature. It is a *Point*, which, when once carried thoroughly and univerſally, will make every ſingle *Presbyter*, or *Paſtor*, an *Abſolute Pope* to his own Congregation.

And this alone is ſufficient to convince You, that at preſent, notwithſtanding any Intelligence You may have of their Good Inclinations towards You, they mean not *You*, but *Themſelves*. They may be ſurprized indeed, at laſt, to find it all end to *your Advantage*: But I acquit them of the

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the Guilt of any ſuch *Deſign*; and indeed, of any other *View*, but that of Securing an Immoderate *Reſpect* to a Particular *Set* of themſelves. Which I would not ſay, were it not too plain from hence, that, let a *Presbyter*, or a *Biſhop*, or even an *Archbiſhop*, differ from them, in any Matter of Speculation, or of State; they have ſhewn the World, by their Example, that all this pretended *Veneration* is to be turned, whenever the *Signal* is given, into Perſonal Contempt and Ignominy. So that to ſay and unſay; to do and undo; to declare abſolutely, that the *Profoundeſt Reverence* is due to the *Clergy*, and at the ſame time to raiſe a *Storm* of *Ill Treatment* againſt any of their own Body who diſpleaſe them; and all the while to keep their *Countenances*, and look as if *All* was conſiſtent; is One Signal *Privilege*, which many amongſt *Us* have to boaſt of.

It is very true, what Your *Holineſs* may have been inform'd of; That in many Inſtances, both of *Doctrine* and

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Ceremony, We have been, of late Years, rather drawing nearer to *You*, than departing farther from *You*.

It is a Common Maxim, and propagated very politickly by the *Agents* of your Church, with the Help of ſome of the *Zealots* of ours; *Better be a* Papiſt, *than a* Presbyterian. This being allowed by many *Churchmen*, and rightly managed amongſt the *Populace*, exceedingly diminiſhes the Horror and Averſion, there uſed to be in our People againſt the very Name of *Popery*. And this works by inſenſible Degrees; till many a Man, who at firſt feels himſelf a Hearty Enemy to *Popery*, finding it to be allowed to be better than ſomething elſe, of which he knows nothing, begins to think with more Patience about it; firſt, as not near ſo bad as it uſed to be repreſented; and then as an innocent Matter; and then as a very tolerable *Religion*; and at length, as better than any thing ſet up againſt it: And all by the Help of this General Principle, rightly managed; which takes

takes off the Edge of his former Paſſion for the *Proteſtant Religion*, and ſo by degrees reconciles his Thoughts to its contrary.

To the ſame Purpoſe tends the Revival of ſome Matters of *Doctrine* and *Practice*, of *your* ſort, amongſt *Us*. The Power veſted in *Prieſts*, to *abſolve* Men from their Sins, hath been declared by many, in ſuch ſort, as hath in effect made the Will of God himſelf to be determined by their Will, or even their Humour. It may be ſumm'd up in theſe Two Points: 'That Men can 'have no Hopes of a *Pardon* from 'God, but by *Abſolution* from the 'Mouth of a *Prieſt*; and a *Prieſt* or-'dained to a Nicety, according to a 'particular Notion of *Regularity*: And 'that God *muſt pardon* thoſe, whom a '*Prieſt* pronounces to be *pardoned*. That is, that *They* are not ſo much obliged by Almighty God's *Will*, as Almighty God is, by *Their's*; and that God is never ſo much *honoured*, as when

Weak

Weak and *Fallible* Men are placed in his Throne.

Some have changed this Abſurdity of an *Authoritative Abſolution*, (which they ſee they cannot ſo eaſily defend,) into an *Authoritative Interceſſion* of the *Prieſt*, who is now become with Us, a *Mediator* between God and Man; ſtill Securing to *Themſelves*, the ſame Power and Privilege, in a leſs *ſcandalous* manner. This creates the ſame *Dependence* of the Laity upon the Prieſts; and ſhews again, how *dextrous* We are, in changing *Words*, when there is Occaſion, without changing *Things* at all.

But *Your Holineſs* will eaſily gueſs the Meaning of all this, when I let You know, that the ſame *Perſons* declare, that *Auricular Confeſſion*, and a particular *Unburthening* the Conſcience of all its Secrets, muſt precede this *great Benefit*. And this, You well know, is an *Engine* of an unmeaſurable Influence, that can rule Families, and overturn States, and govern the World.

Add

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Add to this, another *Point*, greatly contended for of late, and very much to your Advantage, in the Iſſue; That all *Baptiſms*, unleſs by *Epiſcopal Prieſts*, in a *Regular* Line from *You*, are declared *Invalid*, and of no Effect to inſtate Men in God's *Peculium*.

We have indeed openly declared againſt *Your* Doctrine, of making the *Sacraments* depend upon the *Intention* of the *Prieſt*: But we are doing a much worſe Thing, (if the Doctrine of ſome Men can prevail,) and that is, making them depend upon what neither *Prieſt*, nor *Layman*, can ever come to any Satisfaction about; *viz.* the *Epiſcopal Ordination* of the *Prieſt*, in a Regular, Uninterrupted Line of Succeſſion from *Chriſt* himſelf. This indeed ſweeps whole Pariſhes away at once, which perhaps have had Preachers never ordained; and unpeoples the Chriſtian World without Mercy. But it is ſuppoſed, it muſt make the poor diſtreſſed *Laity* adore the *Men*, who have this

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this Privilege, of Entitling them to God's Favour, or Debarring them from it.

Yet with *some*, it may be turned another way; and They may begin to ask, If the *Clergy* of *our* Church, which received all through the Hands of the *Romish*, be vested with this Glorious *Prerogative*; how much more sure is it, in *that* Church which communicated it to *Ours*? If *We* are so positive, We had it from *Them* by whom We were ordained, and could not have it otherwise; how much more must it be in *Them*, who ordained Us?

After this, why should I mention, what must be known to You, the Zeal of many for the Multiplying of *Ceremoniousness* and *Bowings*, in *Publick Worship*; for the *Cathedral Pronunciation* of Prayers; (which is the Protestant *Unknown Tongue*, to such as are not accustomed to it;) our *Altars*, and the never-lighted Candles upon them; the *Decorations* of Our Churches,

which,

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which, You have experienced, never ſtop where the Honeſt Men, who firſt begin them, deſign they ſhould; the *Conſecration* of our Church-Yards; and the like: In which *You* find this Benefit; that ſeveral, who take the Impreſſion of theſe Things deep into them, are eaſily inclined, with a little Art and Management, to believe, *that* Church muſt be the beſt, which hath the greateſt Number of theſe *Good Things*.

We have not indeed many *Images*, or *Pictures*, left in our Churches, beſides *Moſes*, and *Aaron*; whoſe Figures, tho' they have nothing to do in our Places of Worſhip, give me the leſs Concern, becauſe Chriſtians are in no Danger of Idolizing *Jews*.

But We have *One* very common, and very ſcandalous Repreſentation, in multitudes of our Churches, which, in my Opinion, comprehends all poſſible Abſurdities of That Sort: And that is, of the *Trinity* in *Unity*, figured in a *Triangle*, and generally incloſed

ſed in a *Circle*, over our *Altars*; as it is in the Pictures which are now become faſhionable in our *Common-Prayer-Books*. This is juſtly eſteemed the moſt inexplicable, and unintelligible, *Myſtery* of Our *Faith*. And yet it is ſuffer'd, by thoſe who ſo eſteem it, to be ſet forth, even to Men's Eyes, by a *Mathematical* Figure; which always ſuppoſeth the cleareſt, and fulleſt Ideas poſſible: And the *Eternal Father* of all Things, is repreſented to Chriſtians, as *One Side of an Equilateral Triangle*. In this Point, I am almoſt ready to give up the Cauſe to *You*, and to own, that all your *Crucifixes*, and all the *Figures* of your *Saints*, (who were once Men and Women, and therefore repreſentable,) put together, have not any Part of the monſtrous Abſurdity of this ſingle Repreſentation.

The *Preaching*, as it is called, of our *Popular* Men, (upon which we uſed to value our ſelves exceedingly,) is now come to that degree of Offence, that

that in many Places, Persons of Sense and Seriousness, stay at Home, out of Piety, and absent themselves from our *Assemblies*, for fear of Hearing. For the Truth of what I affirm, I appeal to the Intelligence sent You by the *Agents* of Your Church, amongst us, who have, of late, been seen to take *Notes* from the Mouths of some of our followed Preachers. For my own part, I have imagined my self, sometimes to be at the late *Negotiations* at *Utrecht*, and to hear one of the *French King's Plenipotentiaries* setting forth the Glorious and Advantageous *Terms* of *Peace*, which his *Master* hath yielded to Us: Sometimes to be in the midst of *Commissioners* of *Trade*, hearing the *Terms* of our *Commerce* extolled to Heaven; sometimes at the *Funeral* of a late *Princess*, and my Ears filled with the sound of fulsom Panegyrick; sometimes in a *Cabal* of *Malo-content Jacobites*, disburthening all their Spleen, as far as they dare, in Invective, and Satyr, and Insinuation, against the *Late Revolution*, and

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and their present Superiours; sometimes in one of the Meetings of some of our old *Rigid Separatists*, inveighing against their Bishops; sometimes in one of Your *Holiness's Courts* of *Judicature*, amidst the Thund'rings of Wrath and Damnation, denounced against all *Heretick*s and *Schismatick*s; in a word, sometimes at the *Bear-Garden*, and sometimes at *Bedlam*: But at last, I have rouſed my ſelf up, and found my ſelf, where I ſhould leaſt of all expect to hear, either ſuch Subjects, or ſuch Language.

About the end of *January*, and the beginning of *February*, we are, in a more than ordinary manner, called upon, to knock one another on the Head, becauſe our Forefathers, (and particularly the *Forefathers* of many of our *Modern High-Church-Champions*) happen'd to be *Great Villains*, above *ſixty* Years ago: And this is thought an Excellent *Topick*, to be inſiſted upon, from Generation to Generation: Nay, it is eſteemed

eſteemed by many to be ſeaſonable all the Year round.

But there is *another* Topick, which ſeems to be in great Repute again, at this time; and that is the *Danger* of the *Poor Church*: A Danger, which conſtantly is ſeen to increaſe, in exact proportion, as the Hopes and Intereſt of Your *Holineſs*'s Friends, in theſe Parts, decreaſe. So that, to know whether this Subject be in Faſhion, no one need to enquire any thing, but how it ſtands with the *Roman-Catholicks* in *England*; whether *They* are pleaſed, or diſpleaſed. Some Advantage, I can aſſure You, *Your Church* reaps from it; that it hath created a *nauſeous Diſguſt*, in many of the beſt Members of *Our's*; and hath furniſhed ſome of our *Diſſenters* with this Reaſon againſt Uniting with Us, *That they never will be of a Church, that is almoſt always in Danger.*

One Thing more I muſt here mention; that the *Church* (I mean that Part of the *Churchmen*, I am ſpeaking of) is now

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in full Poſſeſſion of the *Privilege* of applying God's *Judgments* to their Neighbours: which our Forefathers ſo juſtly condemn'd, and took ſuch Pains to ridicule, in the Worſt of our *Separatiſts*.

Thus, the Death of our late *Queen*, is a Judgment upon a Nation, unworthy of ſo much Goodneſs; tho' ſome weak *Fanaticks*, on the other ſide, have ſhewed them, how eaſy it is for any to interpret Judgments in their own Favour, by obſerving that She died the very Day upon which the late *Schiſm-Act*, deſigned (as *They* think) to rob them of a Natural Right, took place.

After King *Charles* II.'s *Reſtoration*, the *Fire*, which deſtroyed the whole City, immediately following the *Plague*, which conſumed vaſt Numbers of its Inhabitants, furniſhed Matter for this Humour. How eaſy was it found, to make *theſe* to be Great *Judgments*, upon Account of that very *Reſtoration*? Now, the ſame impious Humour, (which is the very *Eſſence* of *Fanaticiſm*, let it be in what *Church* it will,) can do, with a Thouſand times ſmaller Mat-

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Matters. A *Fire*, not to be named with *that*; a *Mortality* amongſt our Cattle, which all *Europe* hath felt much more grievouſly: Theſe are not only declared to be God's *Judgments*; (as without doubt they are;) but it is ſufficiently and plainly inſinuated, that they are *Judgments*, (not for their own Sins, their own private Enormities, or Publick Ingratitude to Heaven for their Security; for they never think of themſelves in this View; but) for *Something at Court, which ſhould not be there*: which all the World knows how to interpret.

Thus hath *Fanaticiſm* its *Viciſſitudes*, like the other Things of this World: ſometimes reigning *in* the *Church*, and ſometimes *out of* it; ſometimes *againſt* it, and ſometimes *for* it. And thus is it come to paſs amongſt Us, that Preaching their own Paſſions, and Indignation, and Reſentment, under their diſappointed Expectations, is called, by *too many*, Preaching the *Goſpel*, and Delivering Meſſages from Heaven.

Your *Holineſs* muſt not judge from hence, that *this* is Univerſal. I can

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assure You, We have *Some* still amongst Us, who truly deserve the Name of *Preachers of the Gospel*; some still left, *of whom the World is not worthy*; and of whom the World seems to think it self not worthy: For *those*, whom I have before described, are the Mighty Men of Popularity, that draw the Affections, and raise the Passions of the *Multitude*. This Disadvantage however They have, which Your *Holiness*'s Agents, (who help to move the *Machine*,) would do well to put them in mind of; That the *Times are changed*; and that there is not now *One* at the Helm, who will either support them in their *Exorbitances*, or betray the *Administration* into their Hands.

I return now to other Subjects.

One Great *Privilege* We acknowledge there is, which *You* enjoy above *Us*; that Your *Material Churches*, as soon as they are consecrated to the Service of God, are exempt from all Human Power whatever. They become

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come immediately the Refuge of the worſt Part of Mankind; they fling open their Doors to *Robbers* and *Murtherers*; and *Cut-throats* and *Aſſaſſins* feel their Salutary Influence, and find, within their Walls, Safety from Force, or Juſtice. In *this* Manner, and in *this* Senſe, do *You* invite and receive *Sinners* into the Boſom of *Chriſt's Church*: And ſuch a Charm is there in that Sacred Ground, that no Man can attack them in their *Aſylum*, without being deſtroy'd by Your Thunder.

But then, to ſet againſt this, We have ſome Advantages of a like Nature, which You are not aware of.

I have known the Time, when the Figure of a *Material Church*, cut out in Paſtboard, placed upon a long Stick ſo artfully, that it might ſeem to totter, and repreſent the Danger our Poor *Church* is in; and carried, with an awful Air, before a *Reverend Dignitary*, at an *Election* for *Parliament-Men*; hath been thought a Sovereign

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Remedy againſt its Enemies, and of Force enough to drive them headlong and ſpiritleſs out of the Field. Nay, I have known the very Word *Church*, or *High-Church*, pronounced with a loud *Emphaſis*, and a proper *Accent*, and repeated a due Number of times; I have known it change the Countenances and Voices of a numberleſs Crowd, into ſomething fierce, and horrid, more than what is human; blow up their Hearts, and ſwell all their Veins into a Sort of *Phrenzy*, (which they called *Zeal*, becauſe *It* felt hot;) and have the very ſame Operation exactly upon them, and puſh them upon the very ſame Exploits, as if they had taken an Exceſſive Quantity of *Wine*, or *Opium*. At the ſame time, I have known the ſame *Word*, pronounced movingly, and tenderly, with the Eyes and Hands lifted up to Heaven, turn Falſhoods into Truths; a *Sinner* into a *Saint*; and a *Diſturber* of the Common Peace, into a *Tutelar Deity*.

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These are *Privileges*, which I think it worth *your* while to be acquainted with. But there is *One* more Advantage, I will not omit: because *We* seem to depend very much upon it, and have already received much Good from it; and *You*, as I am inform'd by Travellers, have nothing like it. And that is, 'That We never fail to 'remember our *Church*, in all our 'Cups; to drink *her Health*; and to 'allow her *Prosperity* a Liberal Share 'in all our Merriments. Thus We sanctify our *Wine* with our Zeal for the *Church*; and the *Wine* returns the Civility, by keeping alive, and increasing, the Warmth of our *Zeal*.

This, many Persons esteem to be a Truer *Characteristick* of a Good *Churchman*, than even the Doctrine of *Passive-Obedience* it self: Because it is known, that many other *Churches* have espoused that Doctrine; but no other *Church* in the World ever pretended to this Practice, but *Our's*. No wonder, if Your *Holiness* hears sometimes

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of Diſadvantages, or Diſappointments, in the Affairs of *Your* Church, when this Cuſtom hath been ſo much neglected, or diſcouraged, amongſt *your* People. And, if the Word *Church*, alone, hath been found to perform Wonders; what may we not expect from it, when it is made a *Toaſt*, and hath all the Strength and Warmth of *Generous Wine* added to it?

It is very entertaining, to obſerve, how the *Authority* of the *Church*; the *Articles* of the *Church*; the *Liturgy* of the *Church*; the *Homilies* of the *Church*; ſhall all be urged, by many of our Loudeſt *Churchmen*; and pleaded againſt *others*; whilſt their Force ſhall be diſallowed, and totally neglected, in Points diſagreeable to *Themſelves*.

The *Authority* of the *Church* is the *Voice* of *God* himſelf: But it is nothing to *Them*, if They happen to have *Biſhops*, whom They diſlike, or *ſuſpect*.

The *Articles* of the *Church* are irreſiſtible Arguments againſt *Others*; but They

They beg Leave to except *two*, or *three*, Unneceſſary ones, which border too much upon *Calvin*, or preſs too hard upon *Your* Church.

The *Publick Service* is, beyond all Example, irreprehenſible; but then Care muſt be taken to interpret the plaineſt Paſſages in it, by the moſt obſcure; and particularly, that the Expreſſions of *Scripture*, and *Ancient Creeds*, be faithfully underſtood in the Senſe of *Modern Schoolmen*.

And as for the *Homilies*, they are good, or bad; of undeniable Authority, or of none; juſt as *They* themſelves pleaſe. Thoſe againſt *Rebellion*, are particularly good againſt all Tumults, and Diſorders, and Treaſons, but *their own*; and are to be urged *home* againſt the Men whom they diſlike. But thoſe againſt *Your* Idolatry, and *Antichriſtianiſm*, and againſt many of *Your* Doctrines, I aſſure Your *Holineſs*, are of no Account amongſt the ſame *Men*, but as the warm, overhaſty, Efforts of *Ignorant Zeal*, in the

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firſt Reformers: not fit to be urged againſt any true *Churchman*, (any more than thoſe of the *Calviniſtical* Strain,) ſince the Time of *Archbiſhop Laud*.

And all this paſſes ſmoothly, with Such as are under their Direction; tho' it be ſo plain, one would think, to the moſt Ordinary Capacity, that *all* ſuch Matters are fixed with *Equal Infallibility*; that *Authority* is the ſame, when it is *againſt* Them, as when it is *for* Them; and that either *All* Points of *Human Deciſion* are ſettled, ſo as to admit of no Diſpute; or that *None* are. There is no *Medium*. And unleſs this be allowed, without any empty *Diſtinctions*, where there is no *Difference*; I believe, in Time, no Man of Senſe will be able to ſee any Difference between *Your Popery*, and *that* of many amongſt *Us*, but that *Ours* is *Proteſtant Popery*, and *Yours* is *Popiſh Popery*.

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Learning hath been deſervedly look'd upon, in Polite Countries, as the great Support and Ornament of Human Life, and True Religion. But the State, in which it is now, amongſt *Us*, is hardly to be deſcribed. It ſeems, as if not only *Learning*, but even *Curioſity* it ſelf, and all Pretence to it, were vaniſhing from amongſt Us. Our *Education* is, of late, framed to *heat* our Young Men into *Faction*, rather than to *animate* them into *Learning*; and *Boys*, as ſoon as they are taught any thing, are ſeen to be enter'd into *Violence*, and prepared for all the Impreſſions of a *Party*.

Our *Univerſities* have been deſervedly ſtyl'd Fountains of *Literature*. But I wiſh I could ſay, there were not *Thoſe* in them, who induſtriouſly poiſon thoſe *Fountains*; or, who employ all their Capacity and Credit, to make it become a more laudable Character, to be a *Furious Zealot*, than a *Good Governour*, or a *Hard Student*; and more

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more Reputable Learning, to be thoroughly verſed in the *Half-Sheets*, and *Pamphlets*, of *Party-Scandal*, than in all the Good Senſe of the Beſt Authors of *Antiquity*. And I wiſh, I had not Occaſion to add, that from hence it comes to paſs, in Them, that *Sound Learning*, and *Good Manners*, and *Induſtry* in promoting theſe, are often ſeen to expoſe a Man to a Series of Diſcouragements, Oppoſition, and Ill-Treatment: whilſt *Party-Zeal* ſhall recommend Perſons, of whoſe Tempers, or Capacities, or *Morals*, I ſhall ſay nothing, to all the Regard, and Honour, that can be ſhewed them.

Your *Holineſs* need not indeed, much fear any prodigious Advances farther, on our Part, towards *Learning*, or *Truth*: which, unleſs We have it already in our Poſſeſſion, may lie eternally at the *Bottom of the Well*, for all that We are likely to do, to draw it up; no *Buckets* being allowed to be let down for it, but what are *ſtamped*; and no *Ropes* to be uſed, to let

let them down, but what are of just such a *Measure*, and *Strength*. For by this means, how can it be, but that the Capacities, and Application, of the Greatest Souls, must be exceedingly cramp'd, and stinted, when the whole Method of Procedure is so exquisitely fitted, not to enlarge the Views and Enquiries of Men, but to determine the Mind to One certain Set of Thoughts, already fixed to the *Truth*; and the Tongue to One certain Set of Sounds, for their Eternal Defence and Security?

The *Publick Exercises* are not indeed exactly what they were, when the bare Word of *Aristotle*, or *Aquinas*, pass'd for Truth, as currently, as a *Bank-Note* passes for Money. But the Method they are in, is still the same in *Quality*, tho' not in *Quantity*: For tho' We have discarded many Particulars; yet We retain, in the whole, much the same *Forms* and *Modes*, which *You* left with *Us*, at Parting, for the better

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Securing of what We have not diſcarded.

We Diſpute ſtill, in a conſtant Round, as *You*, our *Predeceſſours*, uſed to do, *De omni Ente, ſcibili, & non ſcibili.* We have ſtill the ſame *Quoad hoc*, and, *Non quoad hoc*; the ſame *Quatenus*, and, *Non quatenus*, which We inherited: and many other *Auxiliary Words*; of great Importance to refreſh the *Diſputants*, and to keep a *Diſpute* going; but of none at all, towards the Diſcovering, or Recommending, any One ſingle *Truth* to the World.

This Method may be called the *Art* of *Wrangling*, as long as the *Moderator* of the Diſpute is at Leiſure: and may well enough be ſuppoſed to be a Game at *Learned Racket.* The *Queſtion* is the *Ball* of *Contention*: and *He* wins, who ſhews himſelf able to keep up the *Ball* longeſt. A *Syllogiſm* ſtrikes it to the *Reſpondent*: and a *Negation*, or a Lucky *Diſtinction*, returns it back

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to the *Opponent*: and ſo, it flies over the Heads of thoſe, who have Time to ſit under it, till the *Judge* of the *Game* ſtrikes it down, with Authority, into Reſt and Silence.

This is the State of Things with *Us*; and that chiefly, in Caſes, in which all Generations, and all Men, are equally concerned. What is Truth, is determined for Us, and ſettled before We are born, by Forefathers, and Superiours, in the *Ages* of *Illuminated Underſtandings*, and *Unprejudiced Judgments*. And our Learned Education doth not ſo much as pretend to be deſigned for farther Diſcoveries of *Truth*, in the moſt Important Matters: but is all framed to teach us the *Art* of *Defending* that which is already found out, and decree'd to be Truth, before our Time; and the Great Duty of being thoroughly humbled into Contentment with what is already provided for us; and into an Abhorrence of all Vain Thoughts of improving the

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Intellectual Estate, left us by our Careful Ancestors. The Voice of Authority is this; *Hitherto shalt thou come, and no further.*

After this manner is every Thing, in our *Schools* of *Literature* and *Theology*, established within unmoveable Limits. We have *Established Questions*, out of the Number of which, it is not allowed to wander. And this creates a Round of *Established Syllogisms*, to carry on the *Attack*, and *Established Distinctions*, for the *Defence*. From hence it comes to pass, that even the Youngest Disputants are often heard, in their first *Publick Exercises*, to debate about *God's Prescience*, and *Future Contingencies*, in one fixed Method of Difficulties and Solutions; and with full as much Learning, and as clear Light, as is to be found amongst the Labours of the Weightiest of the *Scholastick Writers* themselves.

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But the Good Effect is much more visible, and much more remarkable, in the *Theological Schools*, where the Method is equally, in one Uniform, Unvaried, Course: and where, by that means, it is not quite so uncommon a Thing, as some Persons wish it were, to hear St. *Athanasius*'s, or St. *Austin*'s, Word go farther than an *Apostle*'s; and an *Idle Distinction*, or *Incomprehensible Definition*, of one of your *Schoolmen*, decide a Difficulty, much more to Satisfaction, than a plain, intelligible, Expression, or Affirmation, of our *Saviour*'s.

If it were in any degree better, either in the *Established Universities* of *North-Britain*, or in our *Dissenting Academies*, in the *South*, I would freely own it. But take my word for it, It is, of the two, rather worse. In the *North*, there being a *Temporal Kingdom* of *Christ*, as well as a *Spiritual* one, settled by *Law*; *Ordination*, and *Preferments*, are by consequence rigidly

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and inseparably tied to one certain *Scheme* of *Opinions*: and this naturally Determines the *Publick Education*; and makes the Rising Generation Conscientiously avoid the least Tendency to any Design of being wiser than their Forefathers.

And in the *South*, amongst our *Non-conformists*, it is much the same. The same *Logicks*, and the same *Bodies* of *Theology*, (as they are called) descend from Generation to Generation. The same *Systems* and *Syllogisms*, *Definitions*, and *Distinctions*, pass on current for *Divinity*: and *Calvin* and the *Gospel* go Hand in Hand; as if there were not a Hair's Breadth to chuse between them.

There may be Exceptions: but this is generally the Case; and the more unlikely soon to be otherwise, with *Them*, upon two Accounts; first, because their *Toleration* is founded upon their mighty Boasts of adhering more strictly to the *Doctrinal Articles* of the

Church, in the Sense of the *First Reformers*, than the *Churchmen* themſelves; the *Defence* of which therefore, is pretty much left to them, to pride themſelves in: And, ſecondly, becauſe their very *Catechiſms* are *Syſtems* of all the *Deep Points*, and *Common Places*, and *Hard Words*, in *Divinity*; by which means, their People being all *Syſtematical Divines*, keep them ſtrictly to the Received *Scheme*; and raiſe very great Clamours, and very little Contributions, upon the leaſt Deviation from what They have hitherto valued themſelves upon underſtanding better than their Neighbours, and have been taught, from Children, to embrace as the very Eſſence, and Life of the *Goſpel*.

To this Method of *Literature*, it is, that We owe (what is of the greateſt Service to *your* Cauſe;) ſuch a multitude of *Writers*, on all Sides; who, when they come abroad into the World, defend the *Sublimeſt Points*,

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by the bare Repetition of *Words*; to which (when they are preſſed,) they are not aſhamed to own, that they have no ſuch Meaning, as they fix to them, upon any other ſingle Occaſion, in the whole Compaſs of ſpeaking: that is, *none at all.*

And to this it is, that We owe, at length, the Bleſſed Diſcovery, and Candid Profeſſion, that it is not fit that We ſhould have any Meaning to our Words, when We ſpeak about *God*, the Supreme Being, whom We are to *Worſhip*, *in Spirit and Truth.* A Profeſſion, which, if it doth not turn to Your *Holineſs*'s Account, it is not *their* Fault, who own it, amongſt *Proteſtants.*

The *Three* Great Impediments to any Advances towards a *Reformation*, in your *Church*, have been always found to be theſe; A *Falſe Learning*; A *Real Ignorance*; and, A *Syſtem of Preferments*, fixed and tied down to a particular *Syſtem* of *Opinions*, or *Words*.

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The *Two* firſt often go together. There is often in the Uneducated, a Real Ignorance, without a Falſe Learning: whereas, in the others, there cannot be a Falſe Learning, without a Real Ignorance. But, both put together, would have little Effect againſt the Nature of Things, and the irreſiſtible Force of Truth, without the *laſt* of the *Three*. Were it not for *That*, You would quickly find, that the Mask would drop from the Face of Things; and the Clouds, which Falſe Learning had wrapt about the moſt Important Points, would be diſſipated, and leave Truth, in its Lovely Simplicity, naked, and open to every Honeſt Eye.

But Your Security, You find, lies in the *laſt*. Whilſt the *Church*, and the *World*, are ſo cloſely, and vitally, united; and the immenſe Riches of Your *Archbiſhopricks*, *Biſhopricks*, *Deanaries*, *Canonries*, *Abbies*, *Monaſteries*, *Cardinalſhips*, and *Popedom*, are all confined to the Worſhip of the *Maſs-Book*, and

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to the *Creed*, and *Decrees*, of the *Council of Trent*: the Sons of your *Church* find little Occasion for any Such Learning, as may tend to *Poverty*; but a great deal of *Comfort* in another Sort of it, which carries as big a Sound amongst the *Vulgar*, and turns to a much better Account, as it brings along with it *Defence*, and *Riches*, both; and serves to Support those *Opinions*, which Support that *Church*, which is endowed with those *Riches*.

I do not mention this, with a View to *Your* Affairs only; but to remind You, that You have *so much* of this, Your Selves, and find so *prodigious* a Benefit in it, that You have the less Occasion to wonder at, or envy, the *Something like it*, amongst Us *Protestants*.

Your *Holiness* needs not, I think, call in the Assistance of your *Infallibility*, to judge, from all this put together, in what a Condition We really are; whilst, all the while, *We* are boast-

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boasting of our Glorious *Separation* from *You*; and deafening the *By-standers*, and tireing Our selves, in our several ways, with loud Cries about Our own *Apostolical Purity*, and *Perfection*.

As far indeed, as We are, in Practice, Separated from *You*, in what We our selves condemn in Your Church; so far We may, consistently enough, boast. But, as far as We are United to *You*, in our Practice, tho' irreconcileably separated in Words; methinks, (to confess the Truth,) You have rather a Handle of Boasting against *Us*; that We Our Selves think fit to practise, in some Instances, and some Degrees, what We profess so severely to cry out against, in *Your Church*.

I forget that Your *Holiness* hath the Affairs of the *World* upon You. But I can't persuade my self, to make any Apology, when I consider, it is *Your* Interest that I should go on, in this

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odd, unuſual, way, of Speaking Truth.

I have freely laid before You, what may reaſonably enough give *You*, and your *Cardinals*, a ſenſible Pleaſure: I have, without Reſerve, ſhewed You many of the Follies, Weakneſſes, Unhappineſſes, Inconſiſtencies, and Wickedneſſes, of *Us* Proteſtants. It is but juſt to Our ſelves now, that I ſhould change the Scene a little, and take down your Satisfaction, a few Degrees, from that Heighth, to which it may, by this time, be raiſed. I ſcorn to flatter *You*, any more than *Our ſelves*: And, how ſhould You know the true Meaſures, either of your Hopes, or of your Fears, about *Great-Britain*, if You be not truly informed of our Advantages, and Happineſſes, as well as of the Contrary. Nor is it any thing more than what is reaſonable, that *I*, who have, in the former Part of this *Addreſs*, made no ſcruple to give *my ſelf* Pain, in order to give *Your Holineſs* Pleaſure, ſhould now be permitted to

give

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give *You* Pain, in order to give *my ſelf* Pleaſure: eſpecially, ſince I promiſe, that, if any Thing offers, which it may be a Satisfaction to You to know, I will, without Reſerve, intermix it, to mitigate the Affliction.

KNOW then, *Holy Father*; and let the Conclave of *Cardinals* know; and let all Your Whole *Church* know; and let the Univerſal *World*; whereſoever Your *Miſſionaries* are diſperſed, Know, That King *GEORGE* now wears the *Crown* of theſe Realms; that the *Elector* of *Brunſwick-Lunenburgh*, is now KING of *Great-Britain*; that the *Proteſtant* Branches of Our *Royal Family*, have, in *Him*, begun to take place; that the *Limited* Succeſſion, ſo *hateful* to Your *Friends*, is now, not only in the *dead Letter* of our Laws, but in *Poſſeſſion*; that *He* is come to our Wiſhes, Safe, and Untouched by the *Dangers* of Land, or Sea; that *He* is not only come, but is come attend-

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ed by His *Royal Son*, from whom We engage to Our ſelves the Imitation of his *Father*'s Vertues, and the Continuance of our Happy State; that He is ſurrounded with a *Numerous* Young *Family*, who raiſe the Delight, and Expectation, of all who ſee Them; with That *Princeſs*, at the Head of Them, who, if we may judge from *her* Paſt, Unequall'd *Conduct*, ſeems deſtin'd, and reſerv'd, by Heaven, for the true Intereſt, and Glory, of the *Proteſtant Cauſe*: A *Cauſe*, which, (as far as the Nature of Human Affairs gives Leave,) now promiſes Her, in Gratitude, *Our* Earthly Crown, in Recompence, for that *Other*, which Her Great Soul formerly *ſacrificed* to it; and aſſures Her of a *Heavenly* one hereafter, whatever becomes of the *Intrigues* of Greatneſs in this State.

Forgive me, that I repeat it; King *GEORGE* now Fills the THRONE of *Great-Britain*; and, believe me, notwithſtanding all the Intelligence of

your

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your Friends; from hence, (who are ever *writing*, only what themſelves *wiſh*;) believe me, I ſay, He hath no Thoughts of *Leaving* Us. His *Heart*, and *Soul*, is with Us: And He hath too much Greatneſs of Mind, to be moved, either by the *Brutal Inſults*, or the *Baſe Miſrepreſentations*, of his Enemies, to any Thing, but what is Great, and Becoming. He feels, He hath the *Riches*, and the *Courage*, of the Nation, on his Side. He ſees Himſelf ſurrounded by True *Friends*, as well as *Patriots*, at Court. The *Coolest Heads*, and the *Warmeſt Hearts*, are in His Service. And He is bleſs'd with a Firſt *Parliament*, whoſe Affections, and Paſſions, are *His*; engaged in *His* Cauſe; and inflamed with a Zeal for *His* Glory, and Intereſt, which are *One* with their own Happineſs. And what hath *He* to fear, thus guarded *without*; and poſſeſs'd *within*, of Every Thing, that can Recommend a *Prince* to the *Love* of a *People*?

I can

I can only *attempt* to give You ſome faint *Idea*, of what HE is, and what We enjoy—To *ſee* Him, is to *love* Him.

'Never was ſo much *Integrity*, and 'ſo much *Conſtancy*, and ſo much '*Sweetneſs*, compoſed together, and 'expreſs'd in Features. He hath the '*Dignity* of the *Prince*, temper'd with 'the *Eaſe* and *Affability* of the *Gentle*-'*man*. His *Religion*, is *Chriſtian Ver*-'*tue*, without *Bigotry*. *Juſtice*, and '*Beneficence*, are All the *Arts* of *Go*-'*vernment*, which He deſires to *know*: 'and in *theſe*, He excels, Enough to 'make Him the *Delight of Mankind*. 'The Wiſdom of *Integrity*, in the '*Publick Adminiſtration*, is now going 'to ſhew it ſelf, to the Senſes of the 'World, to be vaſtly Superior to all 'the *mean* Artifices of *Falſhood*, and '*Cunning*; and to diffuſe its *Bleſſings*, 'to Preſent, and Future Generati-'ons.

If

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If You would know, whether this View of *Happineſs*, be any Thing more than *Imaginary*; Ask His *Subjects*, in *Germany*, *How He governed, when His Will was His Law?* Enquire, *Whether He did not then think Himſelf bound to Obſerve the Great Law of Nature?* and, *Whether Juſtice, and Beneficence, were not the Meaſure of His Adminiſtration?* Or elſe, only ask them, *Why they took Leave of Him, at Parting, with Floods of Tears? Why they followed Him, with the Tokens of Univerſal Sorrow, and with all the Signs of Diſtreſs, at ſuch a Separation?* And then judge, whether it would not be very *unjuſt*, in *Us*, not to conclude, That HE, who hath been tried by *Arbitrary Power*, and Governed with *Juſtice*, and *Goodneſs*, when His *Will* was the *Law* of His *Government*; will now be determined, by the ſame *Juſtice*, and *Goodneſs*, to make *our Law*, His *Will*; and to carry our *Legal Happineſs*, to a Heighth, unknown in Former Ages; and

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and to place it, if possible, out of the Reach of all future Danger?

How could I dwell upon this *Subject*, did I not fear it would be too *troublesome* to Your *Holiness*?

In the midst of all *this*, I know, You have *Comfortable* Stories, sent You, of the Difficulties, and Discouragements, He meets with. I confess it. He hath Great *Difficulties* to encounter. But then, He hath a Great *Soul*, to combat *them*; and an unshaken *Firmness* of Mind, to go through *them*, with Glory.

I am not going to dissemble, in this Point. The *Agents* for *Your Church*, and Those, amongst *Us*, who constantly go, Hand in Hand, with *Them*, have, without Mercy, embarrass'd the Affairs of the *Nation*. It requires a Wisdom, an Application, a Dexterity, a Perseverance, almost more than Human, to rectify so many *Disorders*, and *Confusions*, as have been introduced.

ced. All these, He comes prepared to Exert, to Save, and Establish *Us*.

I confess, Many are the *Obstacles*, and *Discouragements*, He hath already experienced: The Fierceness of a *False* Religious *Zeal*, kindled, and fomented, by Your *Emissaries*, into *Fury*; the Madness of *Rabbles*, incensed by *Those*, who can have no *Security*, but in *Confusion*; the Invectives of some *Pulpits*, insinuating the *Vilest Falsehoods* into the Minds of the *Populace*, and giving the *Lie*, in the Face of the Sun, to all former Professions of a Sincere Good-Will to His *Interest*.

Nay, it is hardly *credible*, what I could relate to *You*, of the *Usage* He hath *receiv'd* from *Those*, who, most of all, would, in Time, have found the *want* of Him, had He not Succeeded to This *Crown*.

One of the first *Compliments*, He received from His most Famous *University*, was a particular Mark of *Re-*

spect,

ſpect, by the *Unanimous Vote* of That *Learned Body*, given to a *Man*, whom *He* had, with Diſpleaſure, diſmiſs'd from His Service; and whom, *Your Friend*, the *Pretender*, had He been *King* here, would have *diſtinguiſh'd*, long ago, with *Honours*, for all his Hearty Service to the *Popiſh Cauſe*, in *Ireland*.

But, can this be a *Wonder* to His *Majeſty*, when He once knows, that His very *Title*, and *Succeſſion* to His *Crown*, was a *Diſputed* Point, between an *Oxford Decree*, and an *Act* of *Parliament*; that *He* now poſſeſſeth His *Crown*, againſt the *Solemn Decree* of That *Learned Body*; and a *Decree*, which *ſtill* hangs up, to the View of the World, *unrepealed*; as an Open Teſtimony of the Tender Regards of *Thoſe* who own it, to His *Cauſe*, and of the Sincerity of their *Hearts*, in *Abjuring* the *Popiſh Line*.

And from the Members of His *other Univerſity*, what hath He received? If Violent, and Tumultuous *Riots*, beyond

yond what almoſt any other Parts of His *Kingdom* have ſeen, be a *Diſtinguiſhing* Mark of *Affection*, and *Goodwill*; *They* have given it Him, beyond all doubt.

I confeſs, this hath been ſome Part of his *Publick Reception*. The *Noiſe* of thoſe *Pulpits*, to which the *Word* of *God*, and of *Peace*, have been long Strangers; The *Affronts* of the *Univerſities*, thoſe Two Bright *Luminaries* of the World of *Literature*; The *Riots* of the *Learned*; and the *Tumults* of the *Unlearned*; The *Inſinuations* of the *Cunning*, and the *Mirth* of the *Witty*; the *Paſſions* of the *Weak*, and the *Rage* of the *Diſappointed*; the *Fears* of the *Guilty*; and the *Hopes* of *Thoſe* who have nothing to *loſe*: all, under the Conduct and Management of the Friends of the *Pretender*, and the *Emiſſaries* of *Your Church*, have played their *Part* to Perfection; and, by the Loudneſs of their *Clamours*,

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have put the *Air* around Us, into some Sort of *Commotion* and *Disorder*.

But, be assured, this is all the Advantage, *You*, and *your* Friends, can reap from it. The Disadvantage is to come. These *Disorders* are well understood to be the Bold Efforts of *Guilt*, and *Despair*, united: into which, many Ignorant, or Well-meaning, People, have been, *unwarily*, led. But the *Contrivers*, and *Directors*, of them all, find no Issue from them, answerable to *their* Designs.

The whole Conduct of the *Machine* was plainly intended, to make *themselves*, and their *Party*, look terrible to a *King*, just come amongst us; and so, to affright, and force, *Him* into their Measures, *Whom* they took to be as *weak* as *themselves*.

But, as He hath found, that all their Noise, and Violence, could not secure a *House* of *Commons* to their Wishes: So He is now convinced, by

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Themſelves, and their whole *Procedure*, of what He had too much Juſtice to believe of Them, till this *Experience* hath put it beyond doubt; that *They*, who talk loudeſt of *Allegiance*, or *Paſſive Obedience*, mean it to *Another*, and not to *Him*; and underſtand it to be a Duty for *Others*, and not for *Themſelves*.

They are, generally, the *ſame* Set of *Men*, who have, of late Years, never talk'd of *Non-Reſiſtance*, but in order to bring a Scandal upon the late *Revolution*, and the Great Inſtrument of it, King WILLIAM: The *Same*, who alone have all the Diſturbances, and Tumults, in theſe Parts, to anſwer for, through the laſt *Twenty ſix* Years: The *Same*, who, after having by Flatteries, and Profeſſions of *Paſſive Obedience*, deceived Your Unfortunate Friend, King *James* II. into thoſe Fatal Meaſures, which ruined Him; oppoſed, and cruſh'd, all the

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Great Designs of his *Successor*, Whom *They* invited over, merely to save Them from Practising, Themselves, that Beloved *Doctrine*, which They are never weary of Recommending to their Neghbours: The *Same*, in one word, who, in their several Places, and Stations, have planted themselves in a direct and settled Opposition, to every Step, which hath conducted His *Present Majesty* to the *Throne*.

These are the Men, whom Your *Holiness*, and Your *Friends*, have to boast of: but not to trust to, if You are *wise*, even many Degrees below *Infallibility*. All their *Hints*, and *Intelligencies*, of *Another Revolution*, now spread about by a mad Despair, are only the Delusions of their Dreams. They have had no Effect to *Your* Advantage, unless, perhaps, it is to *them*, You owe, that *One weak Man*, after having first, from his *Privileged Place*, abused the *King*, hath gloriously resigned

ſigned his *Preferments*. I give Your *Holineſs* Joy of this: and with *You* juſt as many more ſuch *Publick Proſelytes*, as there are Men, amongſt Us, *privately* of *his* Principles.

This may be *one* Part of that *Scene*, which theſe *Reports* were deſigned to *open*. But as for any *Other*; be aſſured, that none here are frighten'd, but thoſe *Chiefs*, to whoſe *Guilt*, the whole *Party* ſeem now to have wiſely tack'd their Cauſe; tho', ſome Months ago, the *Guilt* was plain to many of *themſelves*: And that none here are alarm'd, but thoſe *Heads*, who owe *Europe* an Exemplary Satisfaction, for all the *Intricacies*, and *Embarraſſments*, with which They have confounded it.

And even now, as I am writing this, if we may judge of the *Reſt*, by the Conduct of *One*; Theſe *Mighty Chiefs*, (as ſoon as They have engaged a *Set* of *Men*, with I know not what

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Pretences, to loſe their own Reputation, by Defending theirs; and plunged them in, headlong, perhaps too deep, to make a handſome Retreat,) are preparing kindly to take care of *Themſelves*, by *Flight*; and to leave their *Friends* to their own Conduct: uſing them after ſuch a manner, as the Friends of ſuch *Men*, and of ſuch a *Cauſe*, deſerve to be uſed.

But whitherſoever They fly, They can't fly from *Themſelves*: and whereſoever They are, They carry about them, I do not ſay, the *Remorſes* of *Conſcious Guilt*; but the *Torments* of *Diſappointed Ambition*: and *Ambition*, diſappointed in the Critical Minute, when every Thing ſeem'd ready, to execute its *Deſigns*.

One Thing I ſhall here mention to Your *Holineſs*, agreeable to what was propoſed by a *Proteſtant Member* of the laſt *Houſe* of *Commons*, (whilſt theſe *Great* Men were in all their *Power* amongſt us,)

us,) and that is, 'If *You* can, by any 'means, prevail upon His *Most Christian Majesty*, (to whose *Interest* They 'have shewed themselves such *Friends*;) 'not only to receive Them, if They 'All take the same *Route*, which One 'hath; but to give the *Management* of 'his *Affairs* into their *Hands*, only 'for as short a Time, as our *Country* 'was blest'd with Them; I will un-'dertake, that *Great-Britain* shall Par-'don *Them*; and that *Your Holiness* 'shall have the Thanks of *Europe*.

I have, by this Time, tired *You*, and my self: But yet, there are a few *Particulars* behind, which I can't perſuade my ſelf to paſs over in Silence.

The *Old Primate* ſtill breaths: and breaths the ſame Spirit of *Chriſtian Liberty*, which He ever did; and the ſame Hatred of all *Spiritual Uſurpation*, and *Tyranny*, that bears any Reſemblance to *Your's*. May He long

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breath! And may his Last Days be made ſerene and eaſy, by the Returns of all that *Regard*, and *Deference*, which his former *Labours*, and *Conſtancy*, have merited!

He ſees Himſelf ſurrounded by a Bench of *Brethren*, who have ſtood the ſhock of the *Day* of *Trial*, and brought off Immortal Glory. I forbear, out of Tenderneſs, to tell You, what *Excellencies* They are poſſeſs'd of; or what a *Confidence* all True *Britons* place in Them.

One, indeed, is removed from Us: and *One*, to whoſe Services, this *Nation* owes an *Eternal Monument*. I have a Paſſion for his *Great Name*: but no Words of mine ought to be joined to it.

I would pay ſome Tribute to a *Memory*, Dear to *Liberty* and *Religion*, if any Thing I could ſay, could add to a *Reputation*, and *Character*, acquired, ſupported, and enlarged, by *Paſtoral Labours*, unintermitted from his Earlieſt Youth, to his Lateſt Old Age;

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and by *Writings*, which will give Life to the Name of *BURNET*, long after the Names of his *Enemies* shall ceaſe to be remember'd.

Your Church hath ever paid Him the Reſpect of *Fear*; and the World will, in Ages to come, pay to his *Memory*, that Love, and Admiration, which the *Ungrateful* of the Preſent Age denied to *Himſelf*.

Were there no other Reaſon to think ſo, I ſhould be certain, that This News will give *You*, and Your *Friends* Abroad, ſome Joy; becauſe it hath given it to that *Party* of *Proteſtants*, (as They call Themſelves,) amongſt *Us*, who always partake in Your *Holineſs*'s Pleaſures.

I will haſten from this Unpleaſant Subject: and take Leave of Your *Holineſs*, with a *Propoſal*, as odd, and *Romantick*, in Appearance, as this whole *Addreſs* may ſeem; but, in Reality, neither odd, nor *Romantick*, any otherwiſe, than as all Juſtice, and Simplicity, and Plain-dealing, are eſteem'd

to

to be so, in a degenerate, and corrupted *Age*.

But, if it be so, that I am, in this, transported beyond due Bounds; let all the Fault be imputed to the *Subject*, I have been upon.

The State of *Religion*, on all Sides, is a *Scene* of *Astonishment*: And the Surprize of *Things*, to which I have been heretofore a Stranger, hath, I confess, filled me with an *Enthusiasm*, too warm to be contained.

DESCEND, *HOLY FATHER*, from Your *Seven Hills*; and disdain not to tread upon the *Level Plain*. Unrobe Your Self of all the Gaudy *Attire* of a Pompous Superstition. Lay aside all the *Embarressments* of Worldly Grandeur. Turn Your Eyes from the Coffers of *Gold* and *Silver*, of which, Your Great *Predecessour*, St. *Peter*, and his Greater *Master*, had none. Acknowledge *Religion* to be Something more, than being wrapt up in a Heap of Fine *Vestments*; or being skill'd in a Dex-

a Dextrous Performance of *Antick Gestures*.

And then, Look *inwards*. Devest Your Self of Your *Infallibility*; and own Your Self to be like One of Us! As to renounce a Kingdom for *Your Church*, hath been accounted the Heighth of Honour, and *Saintship*: so now, it will be Your Glory, in the most exalted Degree, to renounce, in the Name of *Your Church*, a Double Kingdom, for *Christ*: that *Temporal* Kingdom, which, in his Name, and to his Reproach, You have erected over the *Bodies* and *Estates*; and that *Spiritual* one, which You have established over the *Consciences* of Mankind.

Remember, in the midst of all your *Luxury*, and *Delicacy*, and *Ostentation*, what Ground You stand upon. The Bowels of the *Earth* are armed against You. The *Shocks* of *Earthquakes*, and the *Eruptions* of *Vulcano's*, besides the Common Calamities of *Nations*, are the Beginnings of that *Day* of *Vengeance*, which will come; unless You pre-

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prevent it, by a speedy *Conversion* to *Christianity*.

Renounce therefore, your Golden *Keys*, and your Fruitful *Kingdoms*. Throw away your *Fopperies*, and your *Indulgencies*, and your *Processions*, and your *Canonizations*. Shew Your Self in the Nakedness of *Simplicity*; and take the *Gospel* into your Hand, and into your Heart. Call in your *Emissaries*, and your *Missionaries*, from all Parts of the World: and let them receive Instruction, themselves, before They pretend to Convert others.

Trouble the World no more, with Quarrels about the *Holy Sepulchre*; but believe that *He* is risen, who once was laid in it. Let the *Wood* of his *Cross* cease to be magnified, to an immense Bulk; and his *Natural Body* cease to be multiplied, to an infinite Number. Restore the *Heads* of Holy Men, and Women, to their Bodies, if they can be found. Let the *Bones* of the Dead Saints be at Rest; and their *Blood* be

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released, from the perpetual Fatigue of *working* Wonders.

Throw up all your *Legends*; Discard all your *Miracles*, stated, and unstated: and make over all your *Tricks*, to the *Jugglers* of this World. Declare to the *Jesuits*, that their *Game* is at an End: and Restore the *Inquisition* to *Hell*, in which it was forged.

And, for the Conclusion of This Great Work, Celebrate an Open, and Solemn *Marriage*, between *Faith*, and *Reason*: Proclaim an Eternal *Friendship*, between *Piety*, and *Charity*; and Establish an *Agreement*, never to be dissolved, between *Religion*, on *one* Side; and *Humanity*, *Forbearance*, and *Good-nature*, on the *other*.

I would not have You think, that I propose All this to *Your Holiness*, and Nothing from *Our own* Quarter. So far from it, that I am free to acknowledge, that it cannot be expected, that

You

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You should thus far recede from your present Pretensions, unless *Others* are ready to give up every Thing of the same Sort, and the same Nature.

If Your *Holiness* parts with *Infallibility*, it is but equitable, that the *Protestant Churches* should part with *Indisputable Authority*. If *You* give up the *Decrees* of the *Council* of *Trent*; let *Them* in *Holland*, give up the *Synod* of *Dort*; and *Others*, every where, throw off all manner of *Human Decisions*, in Religion. If *You* discard the *Inquisition*; let *Them* discard *Classes*, and *Judicatories*, and *Consistories*, and *Fines*, and *Imprisonments*; and the whole *Train* of *Secular Artillery*, and the whole *Armory* of the *Weapons* of this World.

If *You* make all *Your* Great Names bow, and pay Homage, to *Christ*; let *Them* bring forth their Army, on the *other* Side: and let *Calvin*, and *Luther*, and *Zuinglius*; and *Knox*, and *Laud*, and *Baxter*, and all other *Idols*, bow down to the same *Christ*. Let *Christians*

ans ceaſe to be called by *their* Names; and let Them, who have *one* Maſter, have but *one* common Denomination.

And let the *Whole* be ſealed with the *Kiſs* of *Charity*, and with all the *Tokens* of *Benevolence* and *Love*.

But whether *You*, or They, will *hear*, or will *forbear*; whether any Thing of this Sort ſhall be done, or not done; *I have delivered my own Soul.*

I had an *Impulſe* upon me, to ſay all this. I have followed that *Impulſe*: and, *what I have ſaid, I have ſaid.*

I have opened my Heart to Your *Holineſs*: and *You* may make what uſe You pleaſe of it.

If *You* think fit to accept of my Correſpondence, I faithfully promiſe to give You, from Time to Time, an exact Account of the State, in which We *Proteſtants* are, or are like to be.

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For the preſent; without any farther Ceremony, or Apology, I Kiſs Your *Holineſs*'s *Feet*, not in a *Religious*, but a *Civil* manner; and am,

Your moſt Faithful Friend,

OR,

Generous Adverſary,

RICHARD STEELE.

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PREFACE.

I *Have so unreservedly spoken my Thoughts to* His Holiness, *that I have but few Words left for any less sanctified* Reader.

No one, who reads the following Account of the Roman-Catholick *Religion, can doubt of its being* Genuine. *Many, it is probable, have seen the* Original Italian Manuscript, *in* Switzerland. *It was taken out of the Library of* St. Gall, *after the Defeat of the Abbot of that Name, by the United Troops of* Zurich *and* Berne, *and lodged afterwards in the Library at* Zurich. *An Authentick Copy was transmitted, by the Reverend and very Learned Mr.* Ott, *Principal Secretary of the* Zurichian *Library.*

The Translation *of it will be allowed, by all good Judges, to give Us the Sense of the Writer faithfully; when I inform them that it was done by the Learned Author of* the Memoirs of Literature: *A Work, of which I shall say no more, than that it well deserves a Place in the* Library *of Every Man who is a Friend to Learning and Good Sense; Being a Collection of many Compleat Pieces, very Curious and Uncommon;*

common, as well as a moſt Judicious Epitome *of the very beſt Performances ſome of theſe laſt Years have produced in the* World *of* Learning.

I muſt now ſay ſomething, by Way of Apology *to theſe who may be ſurprized, by the foregoing* Dedication, *at my being ſo deep in* Points, *which I never before pretended to meddle with.*

I acknowledge it has been ſometimes with Me, *as it is with too many others, that a Sort of an* Implicit Religion *ſeemed the moſt eaſy, and moſt comfortable; and that a* Blind Veneration *for* I knew not what, *and* I knew not whom, *ſtood for every thing valuable, and important. I confeſs, I was not enough aware that this Implicitneſs of Conduct, is the great* Engine *of Popery, framed for the Deſtruction of* Good Nature, *as well as* Good Senſe. *But my* Benevolence *to my* Fellow-Creatures, *I can truly ſay, is, and has been, always warm and inflexible: And* This *it is, that hath, at length, allarmed, and rouzed, my* Underſtanding; *which, one or* two *Accidental Shocks, have ſettled into the Order, wherein I now feel it.*

I remember, that ſome time ago, I ſaid, in Print, That all Exorbitant Power in Clergymen was Popery. *What could be more General, or more Inoffenſive, than to ſpeak this, without determining at all, what is that* Exorbitant

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bitant Power? *And yet it is incredible, what an* Outcry *there was made about this, as if it was the very Height of all Madneſs and Abſurdity to ſay ſo. I know there are many of that* Reverend Body *who are diſintereſted Enough themſelves, to Maintain ſuch a Sentiment; but I ſoon found from the Reſentment of* Others, *that no Power, let it be what it will in* their *Hands, can be eſteemed by them to be* Exorbitant: *Or elſe, that* that *Part of* Popery *was not a thing they mightily abhorred. Upon this, I proceeded to think a little further of the Conſequences and Tendencies of ſuch Principles.*

But the Great Shock *of all that I ever received, was from the* Proceedings *about the late* Schiſm-Act: *which opened the* Scene *thoroughly. And this, I confeſs, was ſo great, as to move in me an Indignation not to be contained; to ſee the* Law *of* Nature, *and the Common* Rights *of Mankind, going to be ſacrificed to* Fury *and* Bigottry. *I knew, indeed, very well, that the* Church, *was only a* Word, *made uſe of by thoſe* then *at the* Helm, *who valued all Churches and all Religions equally, and that no farther than for the forwarding their own* Ruinous Projects. *But I ſaw by how great a* Party *the Deſign was warmly eſpouſed; that their very Hearts were in it; and Crowds of Innocent People enſnared by them into the ſame Violence. This put Me upon more* Enquiries; *and led me to ſome* Thoughts, *of which I then gave the World a ſhort Account.*

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It is upon that Bottom, *I have govern'd my ſelf ever ſince; till I am now brought, by the Natural Courſe of ſuch Thoughts, to examine into the Conduct of* Chriſtians, *and particularly of* Proteſtants, *of all Sorts. One Thing drew on another; And, as little Converſant as I have heretofore been in ſuch Things,* I *quickly found that* Chriſtianity *was neither* unintelligible, *nor* ill-natured; *That the Goſpel does not invade the* Rights *of* Mankind; *nor inveſt any Men with* Authority, *deſtructive to* Society; *and, (what was the moſt melancholy Part of the Whole,) that* Proteſtants *muſt be reduced to the Abſurdity of renouncing* Proteſtant, *as well as* Chriſtian, Principles, *before they can pretend to make their* Practices *and their* Profeſſions, *conſiſtent. This I reſolved to repreſent; and have done it, without regard to any* one *Sort of them, more than* another.

I am more and more perſuaded, every Day, that it is fitting, to underſtand *Religion, as well as to* praiſe *it; and that it is the* Golden Rule *of* Proportion, *to give the higheſt Reſpect to* Thoſe *only, who deſerve it.*

If I have uſed a Severity in ſome of the foregoing Pages, *it flowed from the Reſentment I have, at the Uſage King* GEORGE *hath met with, from too many, of a* Body *of Men, who owe all their Security to* His *Acceſſion. This Part of their Conduct admits of no* Apology.

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logy. *I have given Them ſufficient Proof of my Devotion to their Intereſt, when they do not divide it from that of their Country. But I thank God, my* Love *to the* Publick, *is above it: and I feel it true within, what the* Patriot, *and* Orator *of* Rome *ſaid*, Omnes omnium charitates Patria una complexa eſt. *And therefore, ſince* many *of* Them *are not contented that the Glory of their paſt Conduct ſhould be forgot, or buried in Silence; but have thought fit, by their renewed* Aſſaults, *to revive the* Remembrance *of their former Behaviour, when They engaged themſelves in the* Cauſe *of a* Worthleſs Incendiary, *and taught the* People, *by the* Cry *of the* Church, *(which hath deſerved better Uſage at their Hands,) to* Rebel *for* Paſſive Obedience, *and to* inſult *the* Supream Authority *of the whole* Legiſlature, *out of* Loyalty: *Since, I ſay,* They *have begun the* War *a-new, and beat a freſh* Allarm *from their* High Places, *and, (unprovoked, and unmoleſted,) have given the* Beſt *of* Kings, *a reception, unworthy, I do not ſay of* Chriſtians, *but of* Men; *it lies upon* Them *alone to anſwer for the* Conſequences; *and upon* all Others, *to guard their* Country, *their* Laws, *and their* Prince, *from ſuch Attempts; and to ſhew, by their Courage, and Conſtancy, that, in ſpite of all the Opportunities which ſuch Men employ to the miſleading of the* People, *We will not ſacrifice, either our* Religion, *or our* Eſtabliſhment, *or even the very* People *whom They miſlead,*

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out of any Panick *Dread of their* Invectives, *or* Inſtigations.

Indeed, whatever Others *do,* I *think it* time *to let them ſee, that there are* thoſe, *who are even paſſionately diſpoſed to* love, *and almoſt* adore *them, who will not* fear *them. Whilſt* They *ſhow the World that they* hate *the* King, *it is my Humble Opinion, that* They *who* love *Him, do no better than make a* Sacrifice *of Him, whenever they ſhow themſelves afraid of ſuch Men. As I am always* Romantick *enough to ſpeak what I think; ſo, I am* weak *enough, to think, it has its Uſe.*

All the World knows, with what a Tenderneſs of Affection, and what a Sincerity of Paſſion, I have eſpouſed the Cauſe of the Clergy, *and* Univerſities; *that they have been obſerved to be the Delight of my Tongue, and the Darling Subject of my Converſation; and that I have, with an Impetuouſneſs of Warmth,* in Seaſon and out of Seaſon, *run into their* Defence, *and their* Panegyrick. *But what can I ſay? The* Cauſe, *the* Topick, *I delighted in, is torn from me; and left without any Support, but that of* Hope, *that the* Better Part, *(who have ſtood faithful, uncorrupted, and unwearied, amidſt the* Throng *of* Great Examples, *and againſt the Torrent of Violence and Reproach,) may be look'd upon, at preſent, as ſome* Atonement *for the* Contrary; *and their* Vertue, *(after the Seaſon of* Mad Deſpair

ſpair *is over,) ſpread its Influence: and create an Imitation, univerſal enough to raiſe again the* Sacred Character, *and make it once more ſhine in all that Brightneſs and Vigour of Glory, in which every Good Man wiſhes to ſee it.*

And in the mean while, certainly it remains upon the Conſcience, and Honour, of Every True Britan, *to Employ all the Opportunities which can occur to Him, from His* Talents, *His* Station, *and His* Fortune, *in doing Honour and Service, to ſuch Excellent Men in* Holy Orders, *as have, in the whole Bent of their Words and Actions, and upon all juſt Occaſions, acknowledged and aſſerted the* Conſtitution, *and* Baſis, *of Our Government. Happy* They, *who have the* Power, *and the* Will, *to do it!*

Certainly, To Such Clergy-Men, Eſteem, *and* Regard, *are due, in proportion to the Excellence of their* Vertue, *and to that Courſe of Calumny, and Reproach, which They have ſuffered, both from their* own Order, *and from* others, *for their Candour and Honeſty; in diſdaining to exalt themſelves, at the Expence of the Proſperity of their Brethren; and in labouring to ſhew themſelves, the moſt* Generous Patriots, *in reſpect of* this *World, as well as the moſt* Faithful Stewards, *with reſpect to the next.*

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What I have to add, is, That, as I have taken ſincere Pains to be rightly apprized of the Facts, *which make up the* Foregoing Dedication; *ſo, whenever I am convinced of having been miſtaken in any of them; I promiſe immediately to give his* Holineſs *better Information, and to do Juſtice to all the World:*

And, laſt of all, that, if there were occaſion, I could call God *to witneſs, that the Whole of this hath proceeded, not from any regard to* private Intereſt, *or the narrow* Spirit *of a* Party, *(which any one may ſee, at firſt View, who knows the World;) but from a* Principle *of* Benevolence, *and a dilated Zeal to ſerve the* Beſt *of* Princes, *and the* Beſt *of* Conſtitutions: *And particularly, to reſcue the* Chriſtian *and* Proteſtant *Name, and the* Church *of* England, *from all the Scandals of* Antichriſtianiſm, *and* Popery.

ERRATA *in the* DEDICATION.

PAg. viij. lin. 9. *read* give it *You.*
P. xlij. l. 5. r. *Antiquity.*
P. xliij. l. 11. for *the*, r. *be.*
P. lxij. l. 8. r. *Services.*

IN-

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INSTRUCTIONS FOR Our HOLY FATHER *INNOCENT* XI.

CONCERNING

The Present State of *Religion*, in the several Parts of the World.

By Monsignor URBANO CERRI, Secretary to the Congregation *de Propaganda Fide*.

Most Holy FATHER,

IT is not without a great Mystery, that the same Divine Spirit, which moved the *Sacred College* to acknowledge the Signal Merit of YOUR HOLINESS, by placing you upon the *Apostolical* Throne, did also move You to take the Name of *INNOCENT*; since You seem raised up, to follow the Footsteps of the Ten

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INNOCENTS, Your Glorious Predecessors, by an ardent Zeal for the Propagation of the *Orthodox Faith*; as well as in other Parts of your Conduct, and in the Exercise of the greatest Virtues.

The *First Pope* of that Name, (who was a *Saint*, and a *Native* of *Albania*,) expelled from *Rome* the *Heresy* of the *Cataphrygians*, and *Novatians*; overcame the Perfidiousness of the *Pelagians* and *Apollinarists*, and reclaimed the *Donatists* at *Carthage*.

Innocent II, was a *Roman*, of the Family of the *Papareschi*, and a great Friend of St. *Bernard*. Notwithstanding the Schism of *Anacletus* and *Victor*; He propagated the *Catholick Faith* in *England*, and *Ireland*, with the Help of St. *Malachi*, Primate of the Kingdom, summoned Four Councils, and condemned the Heresies of *Peter Abelard*, and *Arnaldus* his Disciple.

Innocent III, of the Family of the Counts *d'Anagni*, put an End to the Heresy of the *Patareni* in *Bosnia*. It was under his Pontificate that the Orders of St. *Francis*, and St. *Dominick*, were instituted; the latter of which he sent against the *Albigenses* of *France*.

Innocent IV, of the Family of the *Fieschi* of *Genoa*, discovered an Extraordinary Zeal by sending many Monks into several Provinces of *Europe* and *Asia*, in order to propagate the *Catholick Faith*; and by procuring the Conversion of the *Sultan*, and the Reunion of the *Greeks*.

Pope *Innocent* V, a Native of *Burgundy*, and a Religious of the Order of the *Dominicans*, did barely Reign Five Months. However, his *Apostolical Zeal* appeared, during that short Interval, by sending Legates to make a Peace between the *Genoese* and *Venetians*; and likewise between the *Pisans* and *Florentines*, and bringing back the latter already

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already Excommunicated, into the Bosom of the *Catholick Church.*

The Election of *Innocent* VI, of *Limoges*, was immediately attended with a great *Reformation* in the *Church*, and at *Court*; and several *Monks* and *Bishops* were sent into *Rascia*, *Macedonia*, *Sclavonia*, and *Dalmatia*, to convert *Hereticks* and *Schismaticks.*

Innocent VII, a Native of *Sulmona*, and of the Family *Meliorata*, though disturbed by the *Schism* of *Benedict*, yet overcame the Pride of *Ladislaus* King of *Naples*, by excommunicating, and depriving him of his Kingdom; and summoned a *Council* to meet at *Rome.*

Under the Pontificate of *Innocent* VIII, of the Noble Family of the *Cibi* at *Genoa*, the King of *Congo* was baptized, with many of his Subjects. That *Pope* would have formed a great League among the *Christian Princes*, against the *Turks*, if Death had not prevented it. Besides, it was in his Time that the *Christian Faith* began to be preached in *America*; that New World being then lately discovered by *Christopher Columbus.*

Pope *Innocent* IX, Born at *Bologna*, of the Family of the *Facchinetti*, did not live long enough to execute his Great Designs. He intended to extirpate *Heresy* in *France*, and to bestow, for that End, Fifty Thousand Crowns a Month upon the *Catholick League.* He also designed to found a College for the *Turks* converted to *Christianity*, and to assist the Church of *Japan*, which was then under great Persecution from the *Idolaters.*

Lastly, Under the Reign of *Innocent* X, a *Roman*, whose Surname was *Bamfilio*, the *Catholick Faith* made a very great Progress in *Germany*, *Africa*,

frica, and the *East-Indies*. That *Pope* began the Important *Miſſion* of *China*, which was afterwards fully ſettled by *Alexander* VII. who ſent thither Three *French Biſhops*, with the Title of *Apoſtolical Vicars*: Beſides, He put a Stop to the falſe Opinions of the *Janſeniſts*, with the moſt Univerſal Applauſe.

Your *Holineſs* may eaſily perceive, from this ſhort Account, how perfectly your Thoughts and Sentiments agree with thoſe of your *Predeceſſors*. And indeed the greateſt, or rather, the only Miniſtry, that properly belongs to the *Supreme Pontiff*, is that which Chriſt laid on him, when he ſaid, *Feed my Sheep*; requiring from him, (according to the Senſe put upon thoſe Words by the Ancient *Fathers*,) not only that he ſhould feed the Flock, already gathered together, but alſo endeavour to increaſe it continually, by bringing in *alias oves, quæ non ſunt ex ovili*. The ſame is alſo denoted by that Myſterious *Viſion* which St. *Peter* had, as we read in the *Acts* of the *Apoſtles*. He ſaw *a certain Veſſel deſcending unto him, as if it had been a great Sheet, knit at the four corners, and let down to the earth: wherein were all manner of four-footed beaſts of the earth, and wild beaſts, and creeping things, and fowls of the air*. Afterwards the *Apoſtle* heard a Voice, ſaying, *Riſe, Peter, kill, and eat*. Whereupon he anſwered, *Not ſo, Lord, for I have never eaten any thing that is common or unclean*. But the Voice replied, *What God hath cleanſed, that call not thou common*: And at laſt the Veſſel was received up again into Heaven. Theſe Words, *Riſe, Peter, kill, and eat*, were repeated Three times, to ſignify that the *Supreme Pontiffs* hear continually an inward Voice, bidding them, *Riſe* with an *Apoſtolical* Vigilance, *Deſtroy* the preſent Life of *Infidels*, and *eat* them up; that is, Change their

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their false and brutish Life, into the true Life of our *Christian Faith.* As You are, (most *Holy Father,*) the true Heir of the *Apostleship*; *You* are, above all others, obliged to take Care of the Observation of this Precept, *Go, and teach all Nations. You,* who are the *Vicar* of *Christ,* the Successor of St. *Peter,* and the Father of the whole World, even whilst You are Sitting upon the *Apostolical Throne,* can, and ought, to run all over the World, by Sending other Men to preach the *Gospel,* even to the Remotest Parts of the Earth. Nay, the *Ring,* with which You have married the *Universal Church,* shews that You are *a Fisher of Men*; as *Christ* declared it, when he came into *Peter's* Ship, a Type of that which You govern so holily.

But, I am sensible, *Your Holiness* does not want to be put in mind of these Things, since You perform that Great Part of your Ministry with the utmost Care and Vigilance; whereof the *Congregation de propaganda Fide* are Ocular Witnesses. They have frequently met in your Presence; and You have given them the necessary Orders to promote the *Catholick Faith* in several Provinces and Kingdoms. We may therefore hope that it will be propagated, not only in those Countries, where it never appeared; but also in those, wherein it has been lost through the Malice of Men.

I shall therefore lay before *Your Holiness* a short Account of the present State of the *Propagation* of the *Faith* in all Parts of the World; that You may, out of your Fatherly Zeal, use the most effectual Means, both for the Assistance of the *Catholicks,* and the Conversion of *Infidels* and *Heretick.*

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EUROPE.

TO begin with *Europe*: The *Infidels*, and *Hereticks*, may be divided into Two *Claſſes*. The *Firſt*, which is the moſt Numerous, conſiſts of thoſe, who live in Countries governed by Princes, who are alſo *Infidels* and *Hereticks*; ſuch as *England*, *Ireland*, *Scotland*, *Denmark*, *Sweden*, the *United-Provinces*, the *Lower Germany*, the *Hanſe Towns*, *Switzerland*, the Country of the *Griſons*, *Muſcovy*, *Crim Tartary*, *Illyricum* according to the Geography of the Middle Ages, all *Greece*, with the *Iſles* of the *Archipelago*, and *Romania*.

The *Second Claſs* comprehends thoſe, who either, 1ſt, make an open Profeſſion of their Errors in Countries governed by *Catholick Princes*; as in *Poland*, *Germany*, *Bohemia*, and in many Places of *France* and *Italy*: Or who, 2dly, maintain their Errors privately, as in ſome Cities of the *Low Countries*, and *Spain*, and alſo of *Italy*, and *France*, (I mean thoſe Cities of *France*, where the *King* allows no other Religion but the *Catholick*, eſpecially in the *Conquered Countries*,) and in ſome of the *Hereditary Provinces* of the *Houſe* of *Auſtria*. Of the State of *Religion* in all theſe Countries, I ſhall, at preſent, give a ſhort Account: Reſerving a more *Large* and *Diſtinct* one, for any other Time, when Your *Holineſs* ſhall think fit to command it.

ENGLAND.

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ENGLAND.

THE * Unlawful Love of *Henry* VIII, for *Anne Boleyn*, occaſioned the Revolt of this Great *Kingdom*, from the *Apoſtolical See*. That *Prince*, who was the Firſt-born of the *Church*, became its Enemy, and a Rebellious Son, ſo far as to perſecute and put to Death the *Catholick Prieſts* and *Biſhops*. He utterly deſtroyed the *Eccleſiaſtical Hierarchy*, by making himſelf the *Head* of the *Church* of *England*. This New Government laſted under the Reign of his Son *Edward* VI. The *Catholick Religion* began to revive, during the ſhort Reign of Queen *Mary*; but it was quickly reduced to a worſe Condition, than before, by *Elizabeth*, Daughter of *Anne Boleyn*, who was a violent *Calviniſt*. The *Prieſts* were then perſecuted with ſo much Fury, that they fled out of the Kingdom. Thus *England* became a Prey to Hereſy. Two *Engliſh Colleges* were founded, the one at *Douay*, and the other at *Rome*, in the Time of Pope *Gregory* XIII, that they might afford proper Perſons to be ſent into *England* for the Spiritual Relief of the *Catholicks*. The Storm raiſed by Queen *Elizabeth*, being in ſome Meaſure over, by reaſon of her Old Age; the Number of the *Catholick Prieſts*

* This is thought by many good Judges to be a Calumny. See Preface to that King's Letters to *Anne Boleyn*, lately publiſhed. It might, with a better Appearance, have been put upon that King's Reſentment againſt *Rome*, for not forwarding, or approving his *Divorce*. But the *Proteſtant Cauſe* depends not at all upon any Thing like this; but upon the *Right* of *Chriſtians*, to be guided by the *Goſpel*, in their *Religion*.

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from these Two *Seminaries*, increased by degrees in *England*, so that they found it necessary to have a *Head*. Whereupon, *Clement* VIII, in the Year 1598, appointed for that Purpose *Henry George B*— with the Title of *Archpriest*; together with some *Councellors*, and *Assistants*, for the Governing all that Clergy, requiring from him that he should acquaint the Court of *Rome* with all important Matters. Several Differences quickly arose among these *Ecclesiasticks*, who had Recourse to *Rome*, whither they appealed from the Resolutions of the *Archpriest*; and the *Pope* immediately set himself to apply the necessary Remedies for such an Evil. But, upon the Death of Queen *Elizabeth*, *James* King of *Scotland*, who did not appear so great an Enemy to the *Catholicks*, having succeeded to the Crown; the Conspiracy, called the *Powder-Plot*, was soon after discovered: A Conspiracy, so called, because the Conspirators had put several Barrels of *Gun-Powder* under a Vault, in order to destroy the Whole Parliament, and all the *Royal Family*. The *King* believed that the *Catholicks*, together with the *Pope*, were the Authors of that Plot. Whereupon, an *Impious* and *Heretical* Oath was tendered to them all. The good *Catholicks* were confounded at the Publication of it, and frighted by the Penalties to be laid upon those who should refuse to take it. But the *Archpriest* above-mentioned, instead of making any Opposition, endeavoured to persuade the *Clergy* to submit to the *Oath*, and persisted obstinately in his Error till he died. Two other *Archpriests* were put in his Room; but at last it was thought necessary to have at least one *Bishop* in that Kingdom; and therefore *Paul* V. appointed for that Purpose *William B*——, one of the Oldest Priests of *England*, and gave him the Title of Bishop of *Chalcedon*. Afterwards that Bishop, by a *Brief* of

Gregory

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Gregory XV, was invested with the Power of Ordinary, both of *England*, and *Scotland*; but it was quickly taken away from him, at the Request of the *Scots*. The *Bishop*, looking upon himself as a true *Ordinary*, by Virtue of the *Brief* just now mentioned, and thinking he had an Authority almost equal to that of the *Pope*, betook himself to divide the Kingdom into several Parts, and to appoint in each of them an *Archdeacon*, to be the Head and Superior of the *Catholicks* of his *District*. He also established *Rural Deans*, to be as it were the Vicars of the same *Archdeacons*, and subordinate to them; and in order to dispatch the most important Affairs with the greatest Expedition, he deputed Five *Vicars General*, who resided in several Places. Of all those *Archdeacons*, *Deans*, and *Vicars*, he composed an imaginary *Chapter*, over which he set a *Dean*, being willing that, in case of a Vacancy, the *Episcopal Jurisdiction* of *England* should remain in the *Dean*. He frequently writ to *Gregory* XV, and *Urban* VIII, for their Approbation; but his Request was never granted him. That *Bishop* died soon after, and was succeeded by *Richard Smith*, with the same Character of *Bishop* of *Chalcedon*.

This New *Prelate*, being arrived in *England*, disturbed the *Catholicks* more than ever: He immediately pretended to be the *Ordinary* of *England*, and also of *Scotland*; opposed the *Apostolical Missionaries*; set up a Tribunal; confirmed the *Chapter*; exacted Pensions from the *Laity*, and occasioned a great Enmity between himself and the *Monks*. Whereupon Pope *Urban* VIII, of Holy Memory, declared in the *Congregation* of the Holy Office, in the Year 1627, that the *Bishop* of *Chalcedon* was not *Ordinary* of *England*, but a mere *Delegate*, with a limited Power, which might be revoked at the *Pope's* Will. The *Bishop* being displeased with this Decla-

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Declaration, resolved to give over the Pastoral Care of that Kingdom, and went into *France*, where he was detained by an Order from the *Apostolical See*, lest he should return into *England*, for he quickly repented of his Renunciation.

Afterwards, in the Reign of *Innocent* X, a New Motion was made, in the Name of the *Queen*, and of all the *Clergy*, and *Catholicks* of *England*, to get that *Pope*'s Approbation of the *Chapter* above-mentioned, which, during the Vacancy of the *Episcopal See*, was governed by the *Dean*, according to the fore-mentioned Regulations made by the First *Bishop* of *Chalcedon*. But that Motion was rejected. Whereupon they continued to keep up the same Form of Government; and the *Regulars* did whatever they pleased. Some Time after, Father *Panzani*, and then the Abbot *Agretti*, were sent into *England* by the Congregation *de Propaganda Fide*, to enquire into this Disorder; and gave a very large Account of it. The Abbot *Agretti* was of Opinion, that it was necessary to appoint a *Bishop*, invested with the Authority of *Vicar Apostolical*; and added, that the *King* himself desired it. A *Bishop* was accordingly deputed, and the *Briefs* were put into the Hands of the *Internuncio* of *Flanders*, and of Father *Howard*, now Cardinal of *Norfolk*; but they were not executed, for very good Reasons.

I cannot give a further Account of these last Transactions to Your *Holiness*, because, within these few Years, all the Affairs of *England* have been removed from the *Congregation de Propaganda Fide*, to that of the *Holy Office*, that they may be managed with greater Secresy. I shall only say, in general, that there are many *Catholicks* in that Country, at this present Time; but their Number is not very considerable, if compared with that of the *Heretick*s, who are divided into *Church-of England*-

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land-men, Presbyterians; Quakers, Anabaptists, Independents, and several other Sects. The Exercise of the *Catholick Religion* is wholly prohibited, both in publick and private: The *Catholicks* meet together in some few Places to perform Divine Worship; but they do it with the utmost Secresy, and not without great Danger. The publick Exercise of our *Religion* is allowed only in the *Queen's Chapel*, and in those of the *Catholick Ambassadors*; and the *Catholicks* are afraid of going to those *Chapels*, lest they should be liable to Penalties, and occasion new Persecutions. The *King* is no Enemy to the *Catholicks*; but dares not favour them, as much as he could wish, for fear of the *Parliament*, and especially of the *House of Commons*. As for the *Duke of York*, he professes himself a *Protestant*; but 'tis thought He is a *Catholick* in his Heart. The *Queen*, and the *Dutchess*, are very devout *Catholicks*; and therefore, if any Opportunity should offer it self to favour our Religion, they would gladly take hold of it; but they don't meddle with Matters of publick Concernment, and much less with this, which might raise the Jealousy of the *Heretick*. Such is the present State of the *Catholick Religion* in *England*; so that 'tis now more necessary than ever to think of appointing at least one *Bishop* in that Country. And indeed it looks very strange that so numerous a Clergy should have *no Head*; and that every Body should be allowed to set up for a *Pope*, and pretend to give an Account of his Actions to none but God. 'Tis true, the *Chapter* above-mentioned has not been approved by the *Apostolical See*; but then it has not been condemned by it. Cardinal *Barberini* is the *Protector* of that Kingdom; and therefore, it would be very proper to consult him, and to make use of his great Zeal, in order to put an End to the

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the Disorders, of which I have been discoursing.

IRELAND.

THERE is a great Number of *Catholicks* in *Ireland*: And notwithstanding all the Persecutions of the *Heretick*s, they have always been very constant. Hence it is that the Congregation has settled again *Bishops* in that Country. The whole *Island* is divided into *Four Archbishopricks*, viz. *Armagh*, *Dublin*, *Cassel*, and *Tuam*, which, together with their *Suffragans*, make up *Twenty-six Churches*. Those *Churches* are provided partly with *Bishops*, and partly with *Vicars*, either *Apostolical*, or *Capitular*; each of them having his own Clergy, and a small Maintenance. There are *Fifteen Bishops* at this present time, of which *Eight* only reside in that Country, the others being banished by the *Heretick*s, or absent upon other Accounts. They are continually at Variance among themselves; which sometimes occasions a Persecution against the *Catholick*s, and no small damage to Religion. Besides, they are frequently crossed and disturbed by the *Monks*, especially by the *Franciscans*, who have there many Convents, but do not live according to their Institution, and continually make an ill Use of their Privileges, celebrating more *Masses* than is necessary, granting Dispensations to the *Second Degree*, taking Money for the *Sacraments*, and administring them at *Easter* against the Will of the *Parish-Priests*, or making them stay at the Altar, till they have done begging, and wholly exempting themselves from the Jurisdiction of the *Ordinaries*. Wherefore considering

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dering these, and many other Inconveniences, it would not be improper to put in execution the *Bull*, which has been heretofore drawn up by an Order of the Congregation, to prevent the Confusion and Disorders occasioned by the *Monks* all over the World, by reason of the immoderate use of their Privileges. And though the *Congregation* has invested the *Internuncio* of *Flanders* with the Super-intendency of that *Kingdom*, yet it seems necessary to send thither an *Apostolical Visitor*, well qualified and duly instructed. Such a *Visitor* would at least give an Account of the True State of Religion in *Ireland*, and might serve, not only for that Kingdom, but also for *England*, and *Scotland*.

SCOTLAND.

THE Number of the *Catholicks* in *Scotland* is not considerable; but they are wholly free from Persecution, and there is in that Country a Disposition to propagate our Holy Faith; those *Hereticks* having in a great Measure laid aside the violent Hatred, which they had formerly conceived against the *Catholicks*. Several Provinces in the *Highlands* would easily embrace our Religion, if they were provided with *Missionaries*. There are *Twelve Jesuits* at *Edinburgh*, the Capital City of *Scotland*, and in some other convenient Towns. *Ten Secular Priests*, under a *Superior*, dispersed through the Kingdom, and maintained by the *Congregation de Propaganda Fide*, make a very great Progress. *Alexander LESLEY* has been there lately in the Quality of *Apostolical Visitor*, and is one of the *Missionaries*. We expect from him a full Account of the State of the *Catholick Religion* in

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in *Scotland*, that the moſt proper Means may be uſed to carry on the Propagation of our Faith in that Country. It would be highly neceſſary to order a ſtrict Viſitation of all the *Colleges* of that Nation. There is one at *Rome*, one at *Madrid*, one at *Paris*, and another at *Douay*. Beſides, there are three *Convents* of *Scotch Benedictines* in *Germany*, viz. at *Ratisbon*, *Wurtzburg*, and *Erfurt*. Were thoſe *Colleges* and *Monaſteries* well governed, *Scotland* would be ſufficiently provided with *Miſſionaries*, without any Charge to the *Congregation*: But, for want of good Government, the *Scotch Colleges* and *Convents* decay by degrees; and the *Miſſionaries* that come from them, are continually craving the Aſſiſtance of the *Holy See*. Wherefore, in order to prevent effectually ſuch Inconveniences, thoſe Houſes ſhould be viſited by a Zealous Perſon of that Nation, with full Power of diſpoſing of them, as he thinks fit; and He himſelf be obliged to acquaint the *Holy See* with all his Proceedings. Without ſuch an Expedient, it will be impoſſible to ſettle the *Miſſion* of *Scotland* upon a ſolid Foundation. Beſides, a *Biſhop* ſhould be eſtabliſhed in that Country to ordain, and confirm, and for other Eccleſiaſtical Functions.

DENMARK.

DENMARK and *Norway* ſeem to be quite forſaken; for there are hardly any *Miſſionaries* in thoſe Two Kingdoms, excepting ſome few at *Gluckſtad*, and *Altena*, and ſome *Jeſuits*, who live at *Copenhagen*, as *Chaplains* to the *Emperor's Envoy*, or *Reſident*, and one or two *Prieſts*, as Chaplains to the *Ambaſſador* of *Spain*. Thoſe Clergymen cannot be of any great Uſe, nor make many Converts,

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verts, because they don't understand the Language of the Country; they are Foreigners, and altogether ignorant of the Customs and Genius of the People, who besides suspect them. And yet perhaps, of all the *Northern* Nations, there is none more disposed to receive the *Catholick Faith*, than those Two Kingdoms, as it is affirmed by the Natives themselves, and those Foreigners who have been there. For an undeniable Proof of this Assertion, I shall observe that the *King* of *Denmark* did not much scruple to grant Liberty of Conscience in the Town of *Altena*, at the Sollicitation of the *Chevalier* de *Trelon*, *Ambassador* from the Most *Christian King*. Besides, he connived at the opening of a *Catholick Church* at *Copenhagen*: which he would never have done, had he met with any Opposition from the People, or the Nobility of the Kingdom. That Liberty is now lost, not only by reason of the Death of that Prince, who was succeeded by his Son, a much greater Enemy to the *Catholick Religion*, but also because the *Catholicks* did not behave themselves so prudently, as they should have done, in order to maintain themselves in the Enjoyment of the Liberty, which had been granted them. They did several Things, which gave occasion to the *Heretical Bishops*, to desire the *King*, that He would be pleased to revoke that Liberty.

The *Apostolical Vicar* of *Hanover* (for Instance) undertook to administer the *Sacrament* of *Confirmation* with Pomp and Ostentation; and the several Disputations, not only *Philosophical*, but also *Theological*, which the *Jesuits* publickly maintained, in the University of *Copenhagen*, did also contribute to the Loss of the Liberty, which the *Catholicks* enjoyed in that City. The *King* being afraid of Tumults and Insurrections, thought fit to deprive them of it. However, one may plain-

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ly infer from hence, that there is in that Country some Disposition to embrace the *Catholick Faith*, because when the *Catholicks* do any thing, that displeases the *Preachers*, they are not persecuted for it, but only forbidden to do the like for the Time to come, without putting in Execution against them the Laws made in the Beginning of the *Heresy*. And though the Baron *de Goes* represented to Cardinal *Caraffa*, who was then Nuncio at *Vienna*, how difficult it would be to obtain from the King of *Denmark* the Free Exercise of Religion for the *Catholicks*, yet it appears that Things are now altered; particularly from hence, that Your Holiness has lately received a Letter from the *Nuncio* at *Cologne*, importing, that by the Means of the *Spanish Minister*, the *Catholick Religion* is upon a good Foot in *Denmark*, and that a *Catholick* was publickly buried at *Copenhagen*; without any Opposition from the *Heretick*s.

It seems to me that Two Things might be tried, in order to propagate Religion in that *Kingdom*. The first is, to use all possible Endeavours with the *Emperor*, that he may be prevailed upon to obtain from the *King* of *Denmark*, Liberty of *Conscience*, even for the *Catholicks*. But this will be very difficult, not only because the *Emperor* has now preferred the *Princess* of *Newburg*, to that of *Denmark*, but because such Concessions, grounded upon *Political Views*, do generally come to nothing; the whole Fabrick falling to the Ground, as often as the Foundation of the *Reason* of *State* happens to be altered. What has been said of the *Emperor*, may likewise be said of the *King* of *Spain*, the more, because He has now an *Ambassador* in *Denmark*; and it would be no small Advantage to *Religion*, if that *Prince* would earnestly

neſtly recommend that Affair to his *Miniſter*. † Duke *John Frederick* of *Hanover*, who is a very good *Catholick*, might alſo very much promote this Deſign; his Siſter being *Queen* of *Denmark*, that is, Mother of the preſent *King*. But in the Year 1670, Father *Iſolani*, a *Capuchin*, having applied himſelf to that *Prince*, in the Name of the *Congregation*, he anſwered, that his Siſter was too obſtinate in her *Hereſy*, and that therefore all that he could do, would be inſignificant. However, he is now allowed to ſend a *Catholick Reſident* to *Copenhagen*, and deſigns to make uſe of a Gentleman of *Perugia*, who will enjoy the Privilege of keeping ſome Prieſts in that City, and having *Maſs* ſaid in his Houſe. The *Duke* being ſo nearly related to the *King*, will have there a more conſtant *Reſident*, than any other Prince, to the great Advantage of the *Catholick Church*.

I am of Opinion that, as on one Hand, theſe Means ought not to be wholly laid aſide, ſo, on the other Hand, we muſt not think that we have fully ſatisfied the Obligation we lie under of Preaching and Propagating the *Goſpel* of *Chriſt*, if, being contented to recommend this Deſign to the *Potentates* of the World, we neglect the moſt proper Means, appointed by *Chriſt*, and practiſed by the *Apoſtles*, and *Apoſtolical* Men, in all Ages. The beſt way therefore, would be to erect ſome *Colleges* for the *Daniſh* Nation; as it has been practiſed for other Nations: Experience aſſuring

† All Advice of this Sort, is now, for ever, in vain: ſince that *Illuſtrious Houſe* is, by the wonderful Interpoſition of Providence, fix'd upon the *Throne* of *Great-Britain*, and become the *Head*, and *Heart*, of the whole *Proteſtant Cauſe*. This *Author* calls our preſent King's Father, and his other Uncle, the Duke of *Zell*, *Obſtinate Hereticks*; p. 66. as he doth, in this place, His *Father's Siſter*: which ought to be eſteemed by *Proteſtants*, a Mark of Honour fix'd upon them.

us, that notwithstanding the greatest Persecutions, the *Catholick Faith* has been always preserved in these *Colleges*. And, without doubt, there might be a Method found out, of doing this without any Charge to the *Holy See*. But, above all Things, a Zealous and Diligent *Protector* of the Affairs of that *Nation*, should be appointed at the *Court* of *Rome*. Otherwise, that People will be talked of for some Time; and then New Affairs intervening, will make them quite forgotten.

SWEDEN.

IT is much more difficult to introduce the *Catholick Faith* into *Sweden*, and to obtain Liberty of Conscience, by reason of the great Opposition, not only from the *Preachers*, but also from the *King* himself, the *Magistrates*, and the Great Men of that *Kingdom*. However, it is well known, that ever since the *Swedish Nobility* began to travel abroad, and to converse with the *Catholicks*, in *France*, *Germany*, and *Italy*, they are grown very moderate in Point of *Religion*, having laid aside the Hatred, which they had formerly conceived against us, and suffering the Foreign *Catholicks* to live among them. And therefore we must not despair of obtaining in Time some Advantage for the *Catholick Religion*, if an Affair of so great Moment be managed with Prudence and Dexterity. As for using the Interest of the *Catholick Princes*, in order to obtain some Indulgence for our *Religion*, in *Sweden*; I take it to be not only vain and useless, but also prejudicial to us, unless it be done with great Caution. We need no other Proof of this, than to remember that the Zeal, Virtue, and Power of *Queen Christina*, could not move those *Hereticks* to embrace

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brace the *Catholick Faith*, though that *Princeſs* did ſo Holy and ſo Glorious an Action, as to part with ſo great a *Kingdom* for the Sake of *Religion*. King *Guſtavus* her Father, in the Time of *Urban* VIII. gave ſome Hopes of turning *Catholick*; and therefore Father *Poſſevin*, a *Jeſuit*, was ſent to him: But that *Prince*, meeting with ſome Difficulties, which were afterwards overcome by his Daughter, found ſeveral Pretences to keep his Religion. The beſt way therefore would be to build ſome *Colleges* for that Nation; and this Method will doubtleſs have in time the deſired Effect, eſpecially, if it be purſued with great Diligence and Application. And it ſeems to me, that this Advantage may be procured without any Charge to the Holy See. If Your *Holineß* deſires the Moſt Chriſtian King, that he would be pleaſed to Found a *College* in *Paris* for the *Swedes* and *Danes*, he will quickly do it. There is another thing, that would very much contribute to introduce the *Catholick Faith* into *Sweden*; I mean, uſing with great Civility the *Swediſh Noblemen*, who travel into *Italy*, and come to *Rome*, and endeavouring by all manner of ways to win their Affection. But what I have ſaid of *Denmark*, ought much more to be ſaid of *Sweden*. It is abſolutely neceſſary, that this Nation ſhould have a very diligent and careful *Protector*; and this Office might be conferred upon Father *Laurence*, a *Swede*, who lives in *Ara Cœli*, and has all the Qualifications requiſite for ſuch an Employment, being a Learned, Pious, and Zealous Man, and well acquainted with that Country. No one is ſo able to point out the moſt proper Means for the Propagation of the *Catholick Faith* in *Sweden*. Without this, 'tis undeniable that this Nation will always be forſaken, and deprived of all manner of Aſſiſtance.

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The UNITED PROVINCES.

THE *United Provinces* contain above *Three Hundred Thousand Catholicks*, and *Three Hundred Priests*, most of them *Secular*, under the Inspection of the *Bishop* of *Castoria*, (who has the Title of *Apostolical Vicar* of *Holland*,) and of a *Priest*, who is *Apostolical Vicar* of *Bosleduc*. There is now more Probability of Settling the *Catholick Faith* in that Country, than there was before; for 'tis well known, that our *Religion* is tolerated there. It suffers sometimes, not only by *Persecutions*, which are never appeased without Paying large Sums of Money, (whereby the *Catholicks* grow every day poorer;) but also by Dissensions among the *Catholicks* themselves, and Disputes among the *Missionaries*; *viz.* between the *Apostolical Vicar*, and the *Monks*, about their Privileges. And though the Quarrels of the *Jesuits* were in some measure suppressed by *Alexander* VII, and those of the other *Regulars* seem now to be almost over; yet the *Catholick Religion* does very much suffer in that Country upon another Account. Those Provinces are, if I may say so, a publick Forge, which affords all the Arms, wherewith the *Church* of *God* is attacked all over the World. They are a Place of Refuge for all Sorts of *Apostates*. The most pernicious Books against the *Catholick Faith*, and the *Holy See*, and all the *Satyrs* and *Libels* against this *Court*, are printed there. Lastly, the *Dutch*, partly by their Craft, partly by their TRADE, and other * *Diabolical Arts*, have undermined the *Faith*, in

* Why *Trade* should be reckon'd amongst the *Enemies* of the *Church*, and the *Diabolical Arts*; I can give no other Account, but that *Trade* is the *Riches* of the *Laity*; and such *Riches*, as they are apt to look upon, as *Their own*: Whereas, their proper

the *East* and *West Indies*. In short, It is they, who foment *Rebellion* in *England*, maintain *Heresy* in all the *Northern Countries*, and teach the *Heathen Princes* how to persecute the *Catholicks*, and extirpate the Faith of *Christ*, out of their States. It were therefore necessary, that the *Apostolical Nuncio*, at the Congress, should use his utmost Endeavours, to get *Liberty* of *Conscience* for the *Catholicks* inserted in the *Articles* of *Peace*; and that, if it be possible, no Difference be made between *them*, and the other Subjects of the *Republick*, in Political and Temporal Matters. To conclude, the *Apostolical Vicar* abovementioned is extremely vigilant, and takes hold of every Opportunity to promote the *Catholick Faith* in those Provinces; and many *Dutchmen* are maintained in our *College*, and make an admirable Progress both in Good Manners, and the Sciences. One may therefore hope from all these Helps, that our Religion will gain Ground in that Country.

The LOWER GERMANY.

THERE is hardly any Care taken of the Conversion of *Hereticks*, in the Provinces of the *Lower Germany*, especially in those that border upon the *Baltick Sea*. Their Condition is the more deplorable; because though the *Holy See* has sufficiently provided for their Wants, by the Foundation of the *Colleges* of *Fulde*, *Vienna*, *Gratz*, *Dillingen*, *Olmutz*, and *Rome*, where Young Men are to be educated, in order to go and

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pay Business, is to be *poor*, and *subject*. This hath never yet been enough enforced upon the Consciences of *Protestant Merchants*; who by that means may think it *good Doctrine* only at *Rome*. I design, therefore, in a short time, a Treatise entitl'd, The *Malignity* of *Lay-Riches*: Or, The *Diabolical*, and *Anti-Ecclesiastical* Nature of *Trade*, and *Commerce*, demonstrated.

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preach the *Goſpel*; yet, the Natives of the *Heretical Circles* are ſeldom or never admitted into thoſe *Colleges*, but others born in the *Catholick Circles*, and Sons of Rich and Conſiderable Men, who never perform the *Miſſion* in the Provinces, juſt now mentioned, though the *Bulls* for the Foundation of thoſe *Colleges* are plainly againſt it. However, the *Capuchins*, born in thoſe Provinces, are diſperſed in many Places, where they exerciſe their Miſſion; and in the States of *Brunſwick*, the Congregation keeps an *Apoſtolical Vicar*, who reſides at *Hanover*, with the Character of a *Biſhop*, and is protected by that *Catholick Duke*. Upon the Death of the laſt *Vicar*, *Your Holineſs* put in his room, at the Deſire of the ſaid *Duke*, Don *Nicolas Stenon*, a *Daniſh* Prieſt, of an Exemplary Life, who, though converted at *Florence*, from the *Lutheran Sect*, to the *Catholick Faith*, is a Man of a true *Apoſtolical* Spirit; and 'tis hoped he will be of great Uſe to the Kingdom of *Denmark*, and all thoſe Provinces. It is hardly to be doubted, that the Princes of all that *Circle* are very well affected towards the *Catholick Faith*; the more, becauſe they are almoſt in no Fear of being obliged to reſtore the *Church-Lands*; and that Fear hindered them before, from taking any Reſolution about it. But becauſe no body diſcourſes with them, about Matters of Religion, and becauſe they are afraid of Popular Inſurrections, and want to be ſupported in their Reſolutions, they never bring their Will into Practice. And, to give a remarkable Inſtance of what I have juſt now ſaid, I ſhall put *Your Holineſs* in mind of the Advice lately received from a *German Jeſuit*, who has been a long Time in *Saxony*, and particularly at *Dreſden*, where the *Elector* makes his uſual Reſidence. That *Jeſuit* writes, that the *Elector* is very much inclined to the *Catholick*

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tholick Religion; that he prays every Day to a *Crucifix*; and beſeeches him, to ſhew him which is the True Faith; that he frequently confeſſes to a Prieſt, and ſpecifies his Sins; that he eats no Fleſh upon *Fridays* and *Saturdays*; that he invokes the Name of the *Holy Virgin* in Danger; that he connives at the Celebration of the Divine Offices in Private Houſes; that he has ordered a *Catholick* Captain, not to let his Soldiers die without the Aſſiſtance of a *Prieſt*; that he has ſuffered a *Turk*, who had been his Slave, to be baptized, and inſtructed in the *Catholick Faith*, tho' privately, that his *Preachers* might have no Pretence to make a Noiſe; that he has ſtruck out of the *Lutheran Common-Prayer-Book*, with his own Hand, the Imprecations againſt the *Pope*; that he neither protects, nor will have in his Court, any *Apoſtate*; and laſtly, that he does many External Acts, which are not only laudable, but alſo forbidden by the *Hereticks*; and even that when he aſſiſts at their Sermons, he gives no Ear to what they ſay, that he may not hear their Invectives againſt the *Catholicks*. Upon Occaſion of *Your Holineſs*'s Election, he told one of his Muſicians, who is an *Italian*, that he did often very much wonder, that, ſince the Death of *Luther*, not one Pope had endeavoured to procure the Reunion of all the Princes of *Germany*, to the Church of *Rome*; that ſuch a Reunion appeared to him very eaſy, becauſe the great Averſion, which the *Lutherans* had to the Pope's Authority, was now over. He added, that if the Pope would permit the Communion in both Kinds, he would return to his Obedience; and that all the other Princes of *Germany* would eaſily follow his Example. This important Advice deſerves to be carefully attended to; and it would be very proper to ſend to that Elector, under ſome Pretence, an unknown,

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learned, and fit Perſon, who might Diſcourſe with him in Confidence, and enter upon a Treaty; ſeeing very great Advantages might be expected from the Converſion of that Illuſtrious Prince.

In the *Upper Luſatia* belonging to that *Elector*, (to whom it was mortgaged in the Time of the Rebellion of *Bohemia*, in the Year 1619, for ſending ſome Troops againſt the Rebels,) there are many Caſtles full of *Catholicks*; but almoſt without any Spiritual Aſſiſtance. There is alſo at *Bautzen*, a *Chapter*, all *Catholick*; but few People aſſiſt in it: And excepting the Fathers of the Society, who go thither ſome Times, they ſee no other Prieſts. There is alſo in that Province, a Convent of *Ciſtercian Monks*, and Two Nunneries of the ſame Order, under the Protection of the Emperor, who in the Year 1669, committed the Viſitation of the *Monaſteries* and *Chapter* to the *Archbiſhop* of *Prague*. That Prelate found them in a very ill Condition, both as to Spiritual and Temporal Matters. He applied himſelf to the *Congregation* in 1671, in order to have Six Thouſand Crowns given him out of the Salt-Caſh, to recover from the *Hereticks* ſome Lands belonging to the Chapter above-mentioned. The Miſſions of *Luſatia*, and the Nomination of the *Miſſionary*, who ſhould reſide at the Elector's Court, might therefore be intruſted with the Fathers of *Bohemia*, who, beſides the Language, have many Perſons fit for this Purpoſe. And becauſe they have inherited a great Eſtate from the Counteſs *Nerula Kaſkiana*, for the Converſion of *Hereticks*, the ſame Father, who has given the Advice above-mentioned, ſays they cannot put it to a better Uſe. The Nuncios at *Vienna* and *Cologne*, ſhould be ordered to watch and take hold of any Opportunity, to enter upon a Treaty with thoſe Princes;

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and in the mean Time they should give a very exact Account of the Spiritual State of those Provinces, that Things may be managed with Safety, and without any Hesitation: Otherwise the Resolutions about the most important Affairs are not only put off, but also laid aside.

HANSE TOWNS.

THE most perverse *Heretick*s of all *Germany* are those of the *Hanse Towns*, who foment Heresy every where, and make the Neighbouring Princes afraid of turning *Catholicks*. The Conversion of those Towns was never thought of; and therefore I judge it very necessary to have a more exact Account of them, than of any other Place. Besides the General Knowledge which Books may afford, in this Case, it would be of Service to have a particular Information about the most Eminent Persons of those Cities, their Factions, Sects, *&c.* A good Use might be made of their Discord and Divisions for the Benefit of the *Catholick Faith*. But above all, it is highly necessary to feed the People with Hopes that they shall not be forsaken. We know already that there are about Three Thousand *Catholicks* in *Hamburg*, with few Spiritual Helps, having but one small Church Two Miles distant from the Town. It would be an easy Thing, (as the Nuncio of *Cologne* said, in a Letter written in 1670.) to obtain, by the Intercession of the *Catholick Princes*, the Liberty of Building a Church there, for the Use of the *Catholick* Merchants; which might prove very Beneficial; seeing many *Lutherans* don't Scruple to hear the Catholick Preachers, because they doubt of the Truth of their own Belief. Cardinal *Nitardo* will zealously endeavour to procure such an Advantage.

There

There are also many Catholicks at *Lubeck*, who enjoyed heretofore the Exercise of their Religion in private Houses, with the Consent of the *Lutherans*; and before the Peace of *Munster*, they had Five *Canonships*, and many *Benefices*, which are now filled up; and the *Catholick Canonships* are reduced to Three. They have neglected to recover them; and they say they are not able to bear the Charges of a Law-Suit. The Apostolical Nuncio should be ordered to give a full Account of that Church, and to inform the Congregation whether it be possible to settle some Priests there, for the Assistance of the Catholicks.

What has been said of the *Hanse Towns*, may be applied to the *Heretical Universities*, wherein there are more Divisions, than in any other Places; and if due Care was taken, one might bring over to the Church, not only the most Learned Doctors, but also the greatest Wits of those Universities, to the great Advantage of the *Catholick Faith*, and the irrecoverable Ruin of *Heresy*.

SWITZERLAND.

SWITZERLAND, a Mountainous Country, but very Populous, was formerly Part of *Gaul*. *Julius Cæsar* brought it under the Power of the *Romans*; and in Process of Time it became a Part of *Germany*, and remained in the Possession of the Dukes of *Austria*, till the Year 1400. *Leopold*, their last Duke, having been killed in that Year, the *Switzers* made themselves a Free People. They are divided into Thirteen confederated *Cantons*, Seven of which are Catholick, Four Heretical, and Two mixed. They have had great Wars among themselves on Account of Religion: Those Wars were occasioned by the Perfidious

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fidious *Hereſy* of *Zuinglius*, who was killed in a Battel. Our Religion is very well ſettled in the *Catholick Cantons*; but it is altogether baniſhed from thoſe that profeſs *Hereſy*. A ſmall Progreſs has been made in the Two mixed *Cantons*, and no where elſe, particularly by the *Capuchins* of that Country. The Nuncio making his Reſidence at *Lucerne*, it would be no difficult Thing to get by his Means an exact Account of the State of the Catholick Religion in *Switzerland*, and of the Manner how it may be propagated in the Two mixed *Cantons*; for no Progreſs can be made in the Heretical ones. In order to remove *Hereſy* from that Country bordering upon *Italy*, it would be very proper to endeavour all manner of Ways to win the Chief Perſons of their Univerſity at *Baſil*, and of their Academies at *Zurich* and *Lauſanne*. If ſome private Conferences were held with them, and if they could be made ſenſible, that they might renounce their Errors, without falling into great Miſery, perhaps their Converſion might be eaſily effected. Thoſe Men would be followed by many; and others would begin to waver in their Faith. Care ſhould be taken to give ſome Employment, or Relief, to thoſe who are already converted; and particularly to the Preachers, that others might be encouraged by it. There is now a Man of *Zurich*, at *Lucerne*, who has been brought over to our Religion by the Zeal and Induſtry of Monſignor *Cibo*, and is maintained by the Cardinal, his Brother.

The COUNTRY *of the* GRISONS.

THE Country of the *Griſons*, which makes Part of the Antient *Rhætia*, is in a ſtrict Confederacy with the *Switzers*, and is compoſed of

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Two Parts, *viz.* The *Free*, and the *Subject*. The former consists of *Three Leagues*, whose Inhabitants are for the greatest Part involved in the Heresy of *Calvin*, and *Zuinglius*.

The *First* League, called the *Grey League*, contains Twenty Nine Heretical Parishes, Thirty Two Catholick, and Three mixed.

The *Second*, which goes by the Name of the *League of the House of God*, contains the City of *Coire*, which is all Heretical, excepting the Castle, where the Bishop lives with his Chapter. There are also in that Town some other Catholicks, with a School-Master, who has a Yearly Allowance of Seventy Crowns from the *Congregation*. Besides these, the same *League* contains Thirty Parishes of Hereticks, Seven of Catholicks, and Nineteen mixed. The County of *Peschiano* is united and allied to this *League*: there are in that County about Twelve Hundred Catholicks, who have a good Curate, (who is also the Bishop's Vicar,) and other Priests, and Clerks, and a Monastery. There are also in the same County about Four Hundred Hereticks with their Preacher, and about a Hundred more in the Castle of *Brusio*.

The *Third League*, called the *League of the Ten Dritture*, or, of the *Ten Jurisdictions*, has no Catholick Parish in it, but only Four mixed, and Twenty Four Heretical.

Several *Capuchins* of the Provinces of *Brescia* and *Milan*, have been sent into these *Three Leagues*, and make a very great Progress in their Mission, though the Hereticks endeavour to remove them as far as they can, making the Catholicks believe that they have a Mind to take the Place of their own Priests. Hence it is that the *Nuncio*, who had brought them to *Famillo*, where they made a good Progress, was obliged to remove

them

them by an Order from the Congregation, to avoid greater Inconveniences.

The *Subject* Country belonging to the *Griſons*, is the *Valtelline*, together with the Two Earldoms of *Bormio*, and *Chiavenne*, all under the Temporal Juriſdiction of the Biſhop of *Coire*. The *Valtelline*, Famous for the Wars of the *French* and *Spaniards*, and *Venetians*, is a long and fruitful Valley, in which there are very few Hereticks. Beſides the Care of the Biſhop, and the Prieſts that aſſiſt him, the Miſſion of the *Capuchins* does alſo reach thither. The County of *Bormio* is a large and plain Country, almoſt ruined by the Wars. There is in it a Collegiate Church conſiſting of Six *Canons* and an *Archprieſt*: And alſo, a Church belonging to the Jeſuits, who Labour here with great Succeſs. This Whole Territory is in a manner free from Hereſy. The County of *Chiavenne* is ſituated at the upper End of the Lake *Como*; and there are few Hereticks in it. The Biſhop of *Coire*, who is Ordinary of the greateſt Part of the *Griſons*, requeſted the laſt Year a Yearly Allowance to build a Place at *Como*, where the Converts might be maintained, till they can get ſome Employment; which doubtleſs would be a great Encouragement for the Converſion of thoſe *Hereticks*. The *Congregation* ordered, that *Your Holineſs* ſhould be conſulted about that Affair, whilſt You was a Cardinal: The Execution of it was ſuſpended in the laſt Conclave; and the Biſhop did not go on with his Requeſt.

MUSCOVY.

THE Schiſm of the *Greeks* prevails in *Muſcovy*; and ſeveral Attempts have been made at ſeveral Times to procure the Reunion of that Nation

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with the Church of *Rome*; but they have always proved ineffectual. Indeed it is very ſtrange, that there ſhould be a greater Difficulty in reuniting thoſe *Schiſmaticks* to the Church, than in bringing the Infidels themſelves into her Boſom. I ſhall give ſeveral Reaſons for it.

The Firſt is, the ſtrict Correſpondence which the *Muſcovites* keep with the *Patriarch* of *Conſtantinople*, and the *Schiſmaticks* of *Greece*, who being mortal Enemies to the *Holy See*, and getting the greateſt Part of their Subſiſtence from the Contributions of the *Muſcovites*, and knowing that if they ſhould be reunited to the *Church* of *Rome*, thoſe Contributions would be at an end, leave nothing unattempted to bring them off from ſuch a Deſign.

The Second Reaſon is, That all the Propoſals which have been made hitherto for a Reunion, did only proceed from political Ends; the *Czar* having a mind to make himſelf *King* of *Poland*, and offering upon that Condition to reunite his Subjects to the *Church* of *Rome*. But becauſe the *Poles* hate the Domination of the *Muſcovites*, and are afraid that the great Power of that Nation might endanger their Liberty, they have always refuſed to elect that *Prince* for their *King*; and therefore he has quite given over the Thoughts of being reconciled to the *Holy See*. Beſides, the Wars between the *Poles* and *Muſcovites* have increaſed the Averſion of the latter to a Reunion.

The Third Reaſon why that Reunion has met with ſo many Difficulties, is the not uſing proper Means to effect it. For, the *Holy See* having no other Perſons, that underſtood the *Greek* Rites, and the Cuſtoms and Language of the *Muſcovites*, but the *Ruſſian Monks* of *Poland* reunited to the *Church* of *Rome*, they have been from Time to Time entruſted with that Negotiation. But, whether it be

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be that the *Muſcovites* ſuſpected thoſe *Monks*, as being their Enemies, or that the latter were afraid of giving ſome Jealouſy to the *Poles*, by their Intercourſe with the *Muſcovites*, 'tis certain they have managed that Negotiation very ſlowly, and rather by political Conſiderations, than with a Deſign to promote the Good of the *Church*. Nay, *Rome* it ſelf did not expreſs a ſufficient Zeal, when a Motion was made from Time to Time for a Reunion. To give a late Inſtance of it; Some Years ago an *Envoy* came from *Muſcovy*: He was a Learned Man, and a very good *Scotch Catholick*, who had been bred in the *College* of that Nation at *Douay*. He offered to ſettle a Correſpondence between the Court of *Rome* and that of *Muſcovy*; but becauſe he would have the Title of *Czar* to be given to his *King*, which has a great Affinity with the Word *Cæſar*, that belongs only to the *Emperor*, his Requeſt was denied him. Whereupon he left *Rome*, and returned into *Muſcovy*, to give an Account of his Commiſſion to his Prince, who cauſed him to be impriſoned for a long Time. That Prince is now dead, and has been ſucceeded by his Son. Upon that Occaſion, we were informed of ſome Particulars, that may very much contribute to the Good of the Church, and encourage *Your Holineſs* to reſume the Deſign of that Reunion. That *Prince* was highly diſpleaſed with the *Patriarch* of *Conſtantinople*, who having ſent ſome *Biſhops* into *Muſcovy*, to make a Gathering, it was found out that they were Spies for the *Turks*. Whereupon he expelled them from his Dominions, and forbad his People to have any Correſpondence with the *Patriarch* and the *Greeks*, ſubject to the *Grand Signor*. Afterwards, conſidering that his *Biſhops* could not Govern the *Church* without ſome Supreme Authority, he intended to be reunited to *Rome*, and was very much

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much confirmed in that Design by *Pantaleon*, who was Director of that *Prince* in Matters of Religion. This *Pantaleon* had lived in the *Greek College* at *Rome*; and having got himself Consecrated *Archbishop* of *Gaza* by the *Schismatical Patriarch*, he grew very suspicious to the *Congregation*, though he had expressed a great Respect for the *Church* of *Rome* upon all Occasions, and exhorted the *Greeks* to be reconciled to it. From whence it appears, that it would have been of great Service to the Church, to have treated Him with the utmost Civility, and all possible Kindness: since He had already cured that People of many Abuses, and put a Stop to many Horrid Blasphemies against the *Holy See*. Thus it is manifest, that we have lost a very fair Opportunity, not only of Settling a Correspondence with the Court of *Muscovy*; but also of Sending thither an *Apostolical Minister*, whom that *Prince* offered to entertain in the same manner, as his *Envoy* had been at *Rome*. This would have been very Glorious to the *Holy See*; and because the *Muscovites* were then displeased with the *Patriarch* of *Constantinople*, and engaged in a War with the *Turks*, a Treaty might have been entered upon, to the great Advantage of the *Catholick Faith*. We were also informed by the same *Envoy*, that a Caravan of Merchants sets out every Year from *Muscovy*, to go into *China* through the *Asiatick Tartary*; by which means we might, with the greatest Convenience, have sent our *Missionaries* into that Vast Country, and so might have had a good Account, which we never yet had, of all *Tartary*, and other Parts of the *Northern Asia*; which has, in effect, been abandoned, and neglected, for many Ages.

CRIM

CRIM TARTARY.

CRim *Tartary* has a King of its own, called *Kan*, who is obliged to ſerve the Grand Signor in his Wars: He is a *Mahometan*, and of the *Ottoman* Family. His Subjects are very Cruel in War; but in Time of Peace they don't appear to be ſo barbarous, nor great Enemies to the Chriſtian Name. St. *Dominick* deſigned to go and Preach the Goſpel in that Kingdom; and to that end, began to let his Beard grow; but he was prevented by Death. Afterwards ſeveral *Poliſh* Monks of his Order ſet out for that Country, where they did not only ſerve thoſe poor Slaves, who are kept in great Numbers by the *Tartars* at *Caffa*, it being the Commodity, which they continually ſend to *Conſtantinople*; but alſo went through the whole Country, to comfort the other *Catholick* Slaves with the Adminiſtration of the Sacraments. That Miſſion is now quite forſaken; whether it be, that the ill Treatment of the *Tartars* has frighted thoſe Religious; (And indeed, when Monſignor *Pignatelli* was Nuncio in *Poland*, he ſaved the Life of Three Monks, who had been taken for Spies, by the King's Intereſt with the *Kan*, to whom he was then allied:) Or whether it be, that no body will undertake ſuch a Miſſion. But it would be neceſſary to revive it, not only in order to aſſiſt the Slaves, but becauſe *Caffa* is a Port full of Merchants of all Nations, and particularly of *Armenians*: And the ſafeſt Way the Miſſionaries could take to go thither, would be from *Conſtantinople* through the *Black Sea*. If the *Dominicans* ſhould refuſe to perform that Miſſion, ſome other Order ſhould be entruſted with it:

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The more, becauſe in a Town called *Forala*, not far diſtant from *Caffa*, there are ſtill ſome Remains of the Ancient *Genoeſe* Families; viz. *Dona*, *Spinola*, *Giuſtiniani*, *Grimaldi*, and others, who enjoy many Privileges, and are very rich; but they have no *Catholick* Prieſts.

ILLYRIA.

Hungary, *Tranſilvania*, *Walachia*, *Moldavia*, *Boſnia*, *Bulgaria*, *Albania*, *Dalmatia*, and ſeveral other Provinces, come under the General Name of *Illyria*; or the *Illyricum* of the Ancients.

HUNGARY.

TO begin with that Part of *Hungary* belonging to the *Turks*: The Emperor, by Virtue of a Conceſſion made by *Silveſter* II. to St. *Stephen*, the Firſt King of that Country, and afterwards enlarged for King *Ladiſlaus* by *Urban* II. maintains himſelf in the Poſſeſſion of Nominating to the Biſhopricks, though all the Elected Biſhops keep at the *Imperial* Court, being contented with a bare Title, without minding their Dioceſes. And indeed, excepting the Archbiſhop of *Strigonia*, a very Zealous Prelate, and the Biſhop of *Agria*, who have taken great Pains for the Propagation of the Faith among the Rebellious Hereticks and the *Turks*, they can do but little Good. The Biſhoprick of *Belgrade* is in the Nomination of the Holy See; and the Congregation chuſes the Biſhop, to whom they give the Adminiſtration of the Church of *Sirmium*, and, with the Title

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tle of Apoſtolical Vicar, the Care of the other Churches deprived of Reſidence, which are ſituated between the *Drave*, the *Save*, the *Danube*, and the *Teiſſe*, as far as *Temiſwar*. The Biſhop of *Belgrade* gave Notice in the Year 1672, that there were in that City Six Hundred Catholicks, and among them many Merchants of *Raguſa*, who have a Church well furniſhed with Paraments, and ſerved by Two *Franciſcans*, to whom they give Meat and Drink, as well as to the Biſhop, who has no Houſe, nor any Revenue. The Holy Congregation gave laſt Year Five Hundred Pieces of Eight, to contribute to the Rebuilding of that Church, which had been burned down; and the *Raguſians* themſelves had Leave from the Port to rebuild it, tho' the *Mahometan* Superſtition does not generally permit ſuch a Thing.

The County of *Sirmium*, one of the Churches, the Adminiſtration whereof is committed to the Biſhop of *Belgrade*, contains, beſides the Towns, Twelve Villages or Pariſhes, and Twenty one Thouſand Six Hundred Catholicks, under the Care of Eight *Minor Obſervantins*, and Four Secular Prieſts, reckoning the Vicar-General. The Emperor has now nominated a Biſhop for the Church of *Sirmium*; but that Nomination has not been admitted by the Congregation. In the other Biſhopricks adminiſtred by the Biſhop of *Belgrade*, as being Apoſtolical Vicar, there are above Twenty ſix Thouſand Catholicks, aſſiſted in Spiritual Things only by the Monks of the Province of *Boſnia*. Two Years ago, *Clement* X. provided with that Biſhoprick Father *Matthew B* ——, a *Minor Obſervantin*, and a Young Man of Sound Morals, who might have done a great deal of Good in thoſe Parts, by the Intereſt and Power of his Brothers; but becauſe he was not of a requiſite Age, his Conſecration was put off.

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Father *John de Beritenta*, a *Minor Obſervantin*, is now there, with the Title of Apoſtolical Vicar. But ſo great a Church among the Infidels wants a Paſtor; for the Congregation will not ſuffer the Biſhops, nominated by the Emperor, to meddle with the Affairs of that Church, whilſt they do not reſide in it. There is alſo in that Part of *Hungary*, the County of *S* ——, which contains Sixteen ſmall Towns, with ſome Villages, belonging to *Poland*.

And becauſe the Exerciſe of the Catholick Religion was altogether prohibited in Thirteen of thoſe Towns, wholly infected with the *Lutheran* Hereſy; Monſignor *Pignatelli*, who was then Nuncio in *Poland*, prevailed with King *Caſimir*, to have ſome Miſſionaries ſent thither; which was executed; (the Fathers of St. *Paul*, firſt Hermit, and of the *Scuole Pie*, are ſtill there;) and the Preachers were expelled: Which was brought to paſs likewiſe by the Aſſiſtance of the Archbiſhop of *Strigonia*.

TRANSILVANIA.

THere are ſeveral Sects in *Tranſilvania*; but the principal are the *Lutheran*, the *Calviniſtical*, and the *Arian*: There are alſo a great many Catholicks; and all of them, both Catholicks and Hereticks, make a Shew of a Sort of *Union*, when the New Prince makes his Entry, to which He alſo is obliged to ſwear. The reſt, who are *Puritans*, or *Sabbatarians*, live occultly. In ſome Places, there are Schiſmatical *Greeks*, moſt of them Peaſants, who have a Biſhop. The whole Province contains Seventy two Pariſhes, pretty well ſerved. All the Catholicks are under the Care of the Apoſtolical Vicar, Monſignor *Idemokoy*, Biſhop of *Corona*, a very

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very worthy and careful Prelate, upon whom the Congregation does entirely rely. But becauſe he does not enjoy a good Health, he deſires to have for his Coadjutor, Father *John Cajone*, whom he affirms to be an Excellent Religious, and a Learned Preacher, and who is very well beloved in that Country. There are alſo Two School-Maſters; the one at *Sik*, and the other at *Szmakaſa*; from whence it appears that Religion is upon a good Foot in that Country. I muſt not paſs over in ſilence, that ſeveral Towns of the *Lutherans* and *Calviniſts*, having been deſtroyed by a great Fire in *Tranſilvania*, they pretend that the Pope has ſent ſome Men to burn them; which makes People very apprehenſive; and for this very Reaſon no Catholick Prieſt can get into *Corona*, the Capital City of that Province.

WALACHIA.

Walachia is governed by a Prince, ſet over that Country by the Grand Signor. He muſt always be a Schiſmatical *Greek*, his Subjects being *Greeks*. They have a Metropolitan, and many Calogers of St. *Baſil*'s Order, diſperſed in ſeveral Convents, whoſe Superiors are choſen by the Prince himſelf. The Schiſmatical Patriarchs, and particularly that of *Jeruſalem*, make great gatherings in that Country. There are alſo at the Prince's Court many *Lutherans* and *Calviniſts*, moſt of them *Tranſilvanians*, beſides many *Jews* and *Turks*. Many Catholicks are diſperſed through that Principality. They were heretofore governed by the Archbiſhop of *Sophia*, and now by Father *Antonio Stefani*, his Vicar. They expect with great impatience Father *Stefano Conti*, a *Minor*

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Obſervantin, and a very good Man, whom your Holineſs has been pleaſed to appoint for their Succeſſor. There is alſo in *Walachia* a Miſſion of *Minor Obſervantins*, who are *Bulgarians*, and have been in a great Meaſure ruined by the *Tartars*. The Vicar above-mentioned has lately begged of the Holy See ſome Money to rebuild the Church at *Bugoreſto*, where the Prince makes his Reſidence. Many Catholicks of ſeveral Nations flock thither to ſerve him; either at Court, or in the Army. The ſame Vicar adds, That the Country being ruined by the War, 'tis impoſſible to raiſe any Charity Money; and he beſeeches the Congregation to ſend him Two or Three Monks of his own Order, and of good Morals, and good Learning, that he may inſtruct thoſe Children whom the Schiſmaticks themſelves, and the moſt conſiderable Perſons will ſend to his School, to the great Advantage of the Catholick Religion.

MOLDAVIA.

Moldavia, ſo called from a River that runs through it, was taken by *Solyman* from *Stephen the Good*, who, though a Schiſmatick, had a Catholick Wife. She was an *Hungarian*, and did no ſmall Service to our Religion. The Catholicks have Nineteen Churches: That of *Coſina* is the only one that has an Income to keep a Prieſt. The others cannot maintain the Miſſionaries, not only becauſe their Revenues have been ſeized by the Schiſmaticks, but alſo becauſe the War has reduced the Catholicks to the greateſt Miſery; and therefore they beg a Yearly Allowance from the Congregation. There are now in *Moldavia* Two Prieſts of that Country, and Three *Franciſcans*, who

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who having lived there Thirteen Years, desire to return into *Italy*, as Father *Vito Pilutii* did, after he had been there Twenty Three Years, to the great Satisfaction of that People, and of the Congregation. A new Prefect, and Six other Monks of the same Order, are now going into that Country; and 'tis hoped they will do a great deal of good, when they have learned the Language. The Church of *Baccovia* was the Residence of the Bishop; but it has been destroyed by the over-flowing of the River. The Prince, though a Schismatick, being well affected towards the *Latins*, by the Means of his Secretary, (who is a Native of *Caminiec*, and a good Catholick,) and of Father *Vito*, has ordered the Building of a New Church in a more convenient Place. He was setled in that Country not long ago by the Grand Signor in the Room of another, who was a great Enemy to the Catholicks; and therefore we may very well hope for great Advantages to the Church. It is an usual Thing to promote to the Bishoprick above-mentioned, which was erected by *Clement* VIII, those that are recommended to the Holy See by the Kings of *Poland*, as the present King has lately recommended a *Dominican* to your Holiness. But because that *Dominican* would probably imitate his Predecessors, who did not reside in that Bishoprick the greatest part of the Time, the Congregation designs to send thither Father *Pilutii* above mentioned, with the Character of Bishop *in Partibus*, as they have frequently done, and even lately in the Person of the Archbishop of *Marcionopoli*, who is now Dead. There are in *Moldavia* Four Thousand Catholicks. The other Inhabitants are Schismatical *Greeks*, and have a Metropolitan, and Three Bishops, who, besides the Common Errors, are guilty of several others. They grant a Divorce for Money, and Liberty

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to Marry other Women; they permit Concubinage, provided a certain Sum of Money be paid in Lent-Time; and they say that whoever re-baptizes a Catholick according to their Rites, obtains the Pardon of his Sins. Nay, a wicked Schismatical Prince, whose Name was *Stefaniza*, forced all the Catholicks to be re-baptized, (many of which returned to the Catholick Faith after his Death,) and destroyed many Churches. There are also several *Armenians*, *Lutherans*, and *Jews*, in *Moldavia*. Some Jesuits were heretofore at *Jassi*, and did a great deal of good; but the Wars obliged them to leave that Town. The Nuncio of *Poland* writes, that those Fathers design to return thither; which would be very Advantageous for the Instruction of the Youth, that goes to their Schools.

BOSNIA.

Bosnia was formerly Part of *Dalmatia*, and together with it came by Succession to the Kings of *Hungary*. Afterwards in the Year 1463, the *Turks* conquered it under *Mahomet* II. *Capoferraglio* is a very Populous City, without Walls, and the Residence of the *Basha*: A great many People resort thither from all Parts, for the sake of Trade. There are about a Thousand Catholicks, who maintain some Priests at their own Charges. The *Minor Observantins* have Eighteen Convents in that Country, which is the richest Province of St. *Francis*, but the most relaxed. Those Monks are so bent against the Secular Clergy, for fear of losing the Revenues of the Parishes, with which they maintain their Convents, that all the Orders from *Rome* against their Conduct in this Point, would prove insignificant; and those Religious would

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would rather expose the Clergy to the Persecution of the *Turks*. This Abuse is therefore tolerated, to avoid a greater Evil. The Congregation has appointed some Places in *Italy* for a certain Number of those Fryars, that they may learn the Sciences, and then return into *Bosnia* to teach the Novices; and the King of *Spain* allows them some Money out of the Wine-Excise in *Naples*. The Bishop, who is a Monk of the same Order, and has lately been at *Rome*, lives among those Fryars; but there is no good Correspondence between them. These Monks keep up Factions, and Domestick Dissensions, even so far as to accuse sometimes the Bishop, and sometimes their Companions, before the *Turkish* Judges, who cannot desire a better Opportunity to get Money from them, and to ruin their Convents. All their Quarrels have been decided by the Congregation; but the Bishop does not appear satisfied with this Decision, pretending that his Jurisdiction is too much limited. That Bishop was made by *Clement* IX, at the Nomination of the Emperor, as King of *Hungary*; and yet this Bishoprick is not included in the Ten Bishopricks founded by St. *Stephen*, the First King. The same Prelate receives a Hundred *Reals* from the Chamber of *Hungary*, which, together with what he has from the Parishes and Convents, enable him to live handsomely.

SANTA SABA.

THE next Country *Eastward*, is the Dutchy of *Santa Saba*, a large Province, where there are some Catholicks, confined within the Dioceses of *Macasca* and *Trebigne*. Those Dioceses are provided with Pastors, as well as that of *Scardona*, which

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which receives Two Hundred Crowns from the Congregation; and there are in it some Fryars to serve the Parish.

BULGARIA.

IN *Bulgaria*, the Holy Congregation maintains the Archbishop of *Sophia* (or *Sardica*) with the Cure of *Walachia*. The *Minor Observantins* are the only Clergy of that Country. They are *Bulgarians*, and being but few, and well disciplined, they prove better than those of *Bosnia*. They take Care of the Parishes, and are paid, together with a Schoolmaster, by the Congregation. They have also some Places appointed for them in *Italy* for their Studies. Some Years ago the Cathedral was burned down; and the Monks have so far prevailed with the *Turkish* Court, by the Interest of the Catholick Ambassadors, that, with a Present of a Thousand Crowns, they have obtained the Liberty of Rebuilding that Church, though the *Mahometan* Laws do not allow of it. The Mission of those Religious reaches also to the Lower *Hungary*; and when they have a good Superior, they do a great deal of good. There are in *Bulgaria* many Places inhabited by the Catholicks, and particularly *Chiprouaz*, a large Tract of Ground, which contains Four Thousand Catholicks, and has a Church in it. The Faithful have had the good Fortune of being allowed to Rebuild it, because that Place is much respected by the *Turks*, the Publick Revenues of it belonging to the Sultaness Mother *pro tempore*, who takes Care to Protect the Inhabitants, securing them from the Insults of the *Turks*, and procuring them the Enjoyment of several other Privileges.

THRACE.

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THRACE.

THE *Paulinists*, a Sect of Hereticks, who had no Sacraments, and were great Enemies to the Cross, have been converted in this Country by Father *Peter Deodato*, Archbishop of *Sophia*, and live in the Bishoprick of *Nicopoli*. The Congregation maintains here some Priests, besides a Bishop, who being lately Dead, has been succeeded by Father *Antonio Stefani*, a *Minor Observantin*. The Church of *Nicopoli* is very Antient, and its strong Situation in a hollow Place will for ever prevent its falling to the Ground.

SERVIA.

THERE are but few Catholicks in *Servia*, dispersed through the Villages. In the last Visitation they were found to amount to the Number of One Thousand Two Hundred and Sixty. The Catholicks were heretofore more Numerous; but many have renounced the Christian Faith to avoid the Tributes and Vexations of the *Turks*. There are about Eight Parishes in this Country; and the Priests are maintained by the Congregation. Monsignor *Vogdani*, a Man of Fourscore Years, is Archbishop of *Scopia*, the Chief Town of *Servia*. That Prelate has been very negligent, and has lately desired your Holiness to give him leave to resign his Archbishoprick to the Bishop of *Scutari* his Nephew, which has been granted him. 'Tis to be hoped this Church will be better governed by the Nephew. The Congregation in

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in the Year 1674, put an End to the Diſorders, which prevailed in that Dioceſe, by turning out the Prieſts, who did not officiate. They alſo took Care to ſend thither Altar Ornaments, which were very much wanted.

Here I cannot forbear obſerving how great a Benefit the Catholick Religion reaps from the Zeal of the *Raguſians* in *Boſnia*, *Bulgaria*, *Servia*, and other Neighbouring Countries. For among other Privileges granted them by the Grand Signor, to whom they pay a Yearly Tribute, they have many Colonies in thoſe Provinces, and ſeveral Churches, wherein Divine Service is publickly performed by their Chaplains, not only for the Natives, but alſo for Foreigners. Thoſe Churches are at *Belgrade*, *Ruſcik*, *Siliſtria*, *Provato*, *Adrianople*, *Sophia*, *Procupia*, and *Houipaſſar*, where the Catholicks are not only free from many Tributes and Vexations of the *Turks*, but alſo from the Extortions of Schiſmatical Biſhops, countenanced by the Port.

ALBANIA.

Albania was formerly a Catholick Kingdom; but after the Death of the Famous *Scanderberg*, who did ſo glorioufly Sway the Scepter, it fell under the Dominion of the *Turks*: Hence it is that the greateſt Part of the Inhabitants have embraced *Mahometiſm*. Would to God that this Sect ſhould not continually increaſe! But alas! whole Towns declare for it. There are now in that Kingdom Two Archbiſhopricks, and Four Biſhopricks, filled up by the Congregation.

The Archbiſhoprick of *Antivari* contains Three Hundred Sixty Seven Catholick Families, which make

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make up Two Thouſand Two Hundred Seventy Souls. The Archbiſhop who Reſides there, is D. *Andrew Smaieuich*: He has been bred in the *Italian* College, and is a Man of great Vertue and Integrity, upon whom the Congregation does entirely rely.

The Archbiſhoprick of *Durazzo* contains about a Thouſand and Sixty Catholick Families, which make Thirteen Thouſand Six Hundred and Fifty Souls. D. *Gerard Galata* is the Archbiſhop: We have had no edifying News about him; he is grown very Violent and Intereſted.

The Biſhoprick of *Aleſſio* is divided into Upper and Lower, that is, into the Mountainous Part, and the Plain. There are in it Nine Hundred Catholick Families, which make up Seven Thouſand Souls. We have had ſad News about the Biſhop, who is D. *George Uladigni*, *viz.* That he is an Intereſted Man; that he takes no Care to have the Chriſtian Doctrine taught; and that he has frequently exaſperated the *Turks*, having built a ſtrong Houſe in St. *Nicolas*'s Pariſh, which they have lately burned.

The Biſhoprick of *Pullati* contains Five Hundred and Eighty Catholick Families. which make up Four Thouſand and Fifty Perſons. The Biſhop has been a Priſoner theſe many Years in the Caſtle of St. *Angelo*, becauſe he was a Turbulent Man, and becauſe his Faith was doubted of. The Congregation allows him Ten Crowns a Month for his Diet; and the Adminiſtration of his Biſhoprick has been committed to the Biſhop of *Sappe*.

There are in the Biſhoprick of *Scutari* Two Thouſand One Hundred and Sixty Four Catholick Families, making in all Twenty Thouſand Two Hundred and Sixty People. The laſt Biſhop was D. *Peter Vogduni*, Nephew to the Archbiſhop

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bishop of *Scopia* above-mentioned: He has been promoted to the Archbishoprick of *Scopia*, and D. *Dominick Bubick* has succeeded him.

The Bishoprick of *Sappe* contains a Thousand Seventy five Catholick Families, and Nine Thousand Two Hundred and thirty Souls. The Bishop, D. *Stefano Gaspari*, who has been bred in the *Italian* College, was Visited in *Albania*, in the Year 1671.

Besides these Bishops, the Congregation has appointed many Secular Priests in the Parishes, with the Title of Missionaries, and a yearly Allowance. The Congregation has also set up a Mission of *Reformed*, to the Number of Twelve Priests, dispersed through the Villages, to administer the Sacraments to those poor Souls. Besides the Missions just now mentioned, which depend upon the Congregation, there are in *Albania* Three Convents of *Minor Observantins*, under a Provincial. And in order to mend many Faults of the Missionaries and Bishops of that Country, D. *Stefano Gaspari* abovementioned was sent thither in the Quality of Visitor, in the Year 1671; and then he was made Bishop of *Sappe*. Many Churches were provided with Paraments; and the Bishops censured those Missionaries, who were loose and negligent. Moreover, to prevent the Ignorance of the Sacraments in that Country, a College was founded by the Congregation at *Fermo*, where the *Albanians* study Grammar, and Cases of Conscience, and then are sent Home. There is such another College at *Loreto*, under the Direction of the Jesuits.

CIMA-

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CIMARRA.

THis Province borders upon *Albania*. The Inhabitants are *Grecians*, reunited to the *Latin* Church; and becauſe they live in the Mountains, they are little afraid of the *Turks*. The Congregation keeps there the Biſhop of *Muſſachia*, and gives him a yearly Allowance: That Prelate deſires to be diſmiſſed, by reaſon of his Indiſpoſitions. There is alſo in that Country a Schoolmaſter, maintained by the Congregation.

OCRIDA.

THere is in this Country a Patriarch, or *Greek* Archbiſhop, called the Archbiſhop of *Juſtiniana*. He was a Schiſmatick, and turned Catholick with many of his People. In the Time of *Alexander* VII. he came to *Rome*, where he was kindly received by his Holineſs. A *Latin* Archbiſhop did alſo reſide in *Ocrida*; but becauſe there are few Catholicks of the *Latin* Rite in that Country, the Adminiſtration of that Archbiſhoprick was committed to the Archbiſhop of *Scopia*, as being nearer.

DALMATIA.

Dalmatia and *Croatia* are under the Dominion of ſeveral Princes: The In-land Country belongs to the *Turks*, the Maritime to the Republick

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lick of *Venice*, and the *Northern* to the Emperor. In the Two laſt there are Biſhops: Some of their Dioceſes reach as far as the *Turkiſh* Dominions; and the new Biſhop of *Nona* deſires to have ſome Miſſionaries ſent to him, for the good of thoſe poor Chriſtians who are under the *Turkiſh* Yoke. The Congregation maintains a Secular Prieſt at *Cuttaro*, for the Inſtruction of the *Servians* of the *Greek* Rite, and another for the *Morlachians* in the Dioceſe of *Spalatro*. Before the Wars of the *Venetians*, there were Three *Hoſpices*, (*a Sort of Hoſpital for Monks*) of Reformed Miſſionaries at *Peluſtro*, *Luſtriza*, and *Le Roſe*, which proved very beneficial to thoſe Chriſtians; but they have been quite forſaken, and all the Goods carried to the Hoſpice of *Cuttaro*. After the Peace, the Miſſionaries did never return thither. Thus that Part of *Dalmatia* ſubject to the *Turks*, is in a ſad Condition, there being but one Prieſt at *Peraſto*, who adminiſters the Sacraments but ſeldom every Year. Wherefore, not to leave thoſe Chriſtians without Spiritual Comforts, it would be very proper to ſet up again that Miſſion; and to that end, the Archbiſhop of *Antivari*, who was heretofore Abbot of *Peraſto*, might be conſulted, in order to get ſome Information from him. Monſignor *Royas*, Biſhop of *Fina*, or *Finis*, (called *Chinin* in the *Sclavonian* Language) who has been nominated to that Biſhoprick by the Emperor, as King of *Hungary*, is lately arrived at *Rome*, and has given a full Account of his Dioceſe, which reaches as far as *Sebenico*. He ſays, there are in it above Eight Thouſand Catholicks, governed in Spiritual Things only by Four or Five *Minor Obſervantins* of the Convent of *Viſouar*, ſituated in the Dioceſe of *Scardona*. That Prelate has made his Application to Your Holineſs, for ſome ne-

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ceſſary Supplies to take Care of thoſe Souls; and they have been granted to him.

GREECE.

GREECE is divided into Four Provinces, *viz. Macedonia, Epirus, Achaia,* and *Morea:* Though the greateſt Part of *Romania* might be called *Greece,* as likewiſe the Iſles of the *Archipelago.* All the Chriſtians of *Greece* are *Greek* Schiſmaticks; and there is no Eſſential Difference among them: 'Tis true, that under the *Turkiſh* Yoke Chriſtianity has loſt its Ground, the Towns have been depopulated, and Churches utterly deſtroyed; ſo that the *Turks* are much more numerous in *Greece* than the *Greeks.* As for the Catholicks, their Number is extremely ſmall, and they have no Spiritual Comfort; for the Miſſionaries, who have been ſent into that Country at ſeveral times, were never able to get a Footing in it. However, thoſe few Catholicks receive ſome Aſſiſtance from the Conventuals of *Corfu*, and the *French Capuchins,* who are in the *Archipelago.* 'Tis very ſtrange that ſo many *Greeks,* educated in the *Greek* College at *Rome,* ſhould not contribute in the leaſt to bring the Schiſmaticks into the Boſom of Holy Mother Church. On the contrary, many turn Schiſmaticks again, and become more violent Enemies to the Catholicks, after they have learned our Sciences, and are acquainted with our Imperfections. To give an Inſtance of it; *Paionotto,* a Schiſmatical Biſhop, (and heretofore the Grand Viſier's Interpreter,) who was educated in our *Greek* College, has proved the greateſt Perſecutor of the Catholicks, and contrived falſe Writings to deprive them of the Holy Sepulchre. In ſhort,

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all the *Levant*, as it appears from the Letters that come from thence, desires that this College should be suppressed. It were therefore to be wished, that Your Holiness would get it Visited, in order to find out, (if it be possible,) what may be the Cause of such Disappointments. Nor would it be amiss to consult the *Greek* Archbishop, who resides here for Ordinations: He might give good Information, as knowing the College and the Nation, though he is not very well beloved by the Fathers of that College.

ARCHIPELAGO.

THE *ARCHIPELAGO* contains many Islands; but I shall only mention those, wherein there are Catholicks, *Latin* Bishops, and Missionaries, according to the Account, which has been given of them by the Bishop of *Castello* in the last Visitation.

NAXIA is the Metropolis, where the *Latin* Archbishop resides with his Chapter and Clergy. There are in that Island many Convents of Regulars, *viz.* of *Capuchins*, *Minor Observantins*, and *Jesuits*, besides several Fraternities of Lay People; and Divine Service is publickly performed there. We have received sad News about the present Archbishop, who has been frequently censured by the Congregation; and the People of *Naxia*, the *Jesuits*, and the *Capuchins*, have made heavy Complaints against him.

PAROS is a Church united to *Naxia*; and there are few Catholicks in it. A Missionary, main-

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maintained by the Congregation, performs the Part of a Chaplain at St. *George*'s of *Augusta*.

SCIRO contains about Four Thousand Catholicks. The present Bishop is Monsignor *Guavo*, who has been prosecuted in the Congregation these many Years for some Offences; and though they are not sufficiently proved to deprive him of his Bishoprick, yet they have moved the Congregation to send into that Island D. *Tomaso Badetto*, in the Quality of Apostolical Vicar, who was formerly bred in the College of *Rome*. There is a Chapter, and a Clergy, in *Sciro*, and but one Parish, which is the Cathedral. There are also *Capuchins*, and Nuns of the Third Order of St. *Francis*, and of the Third Order of St. *Dominick*, who do not live in Cloysters, and are under the Direction of the said *Capuchins*. The Congregation has ordered the New Visitor of the *Archipelago* to proceed against some scandalous Priests.

TINE, or *TENO*, is an Island of Forty Miles in Compass, belonging to the Republick of *Venice*. It contains a City and Twenty Eight Villages, inhabited by Eight Thousand *Latins*, and Four Thousand *Greeks*. There is a *Latin* Bishop in that Island. The present Bishop is Monsignor *Veniero*, a Noble *Venetian*, and an Excellent Prelate, to whom the *Greeks*, being most of them reunited, are also subject *in Spiritualibus*. The *Latin* Clergy consist of Six Canons, and Twenty four Priests, against whom no Complaints have been made to the Congregation, by reason of the good Government of the Bishop; and therefore that Prelate deserves great Praises and Rewards.

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MICONE is divided from *Tine* by a narrow Chanel. Though there are few Catholicks in that Iſland, yet a Pariſh Prieſt has been ſettled in it by the Biſhop of *Tine* juſt now mentioned. That Prieſt is a Man of Sound Morals, and has done a great deal of Good to his Church.

ANDROS is an Iſland of a Hundred and five Miles in Compaſs, and lies near *Negropont*. There are few Catholicks in it. D. *Ignatio Roſa*, formerly educated in the *Greek* College of *Rome*, was elected Biſhop of *Andros* laſt Year by the Congregation; but as ſoon as he arrived there, he began to complain that he could not live upon a Yearly Allowance of Sixty Crowns given him by the Congregation; and therefore the Viſitor's Account of that Iſland is expected, that this Biſhop may be better provided; the more, becauſe we have lately heard, that he has been made a Slave by the *Corſairs* of *Barbary*, and redeemed for a great Sum of Money.

SANTERINE is Thirty ſix Miles in Circuit: It has a Biſhop and a Chapter. Beſides the Cathedral, there are Four other Pariſhes. The Number of the *Latins* does not amount to a Thouſand; but there are Ten Thouſand *Greeks*, pretty well affected towards the Catholick Religion, and the Richeſt are reunited. There is alſo a Church belonging to the Jeſuits, and a Monaſtery of the Order of St. *Catharine* of *Siena*. The Cathedral has been very much damaged by an Earthquake; and therefore they have often deſired ſome Aſſiſtance in order to repair it.

SIFANTO is an Iſland of Thirty Miles. There are in it Four *Latin* Churches, but few Catholicks;

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tholicks; and therefore the Spiritual Adminiſtration of that Iſland was given to the Biſhop of *Milo*, who did ſometimes Reſide in it: But becauſe he took no great Care of it, that Adminiſtration was given laſt Year to D. *Franciſco Santavi*.

ZEA and *TERMIA* are Two ſmall Iſlands, which make Part of the Dioceſe of *Sifanto*. The Number of the Catholicks is very inconſiderable. The Congregation keeps there a Miſſionary, with a Promiſe of a Yearly Allowance of Thirty Ducats. Beſides, that Church has got a Legacy for Two Maſſes to be ſaid every Week; and the Biſhop of *Tine* is intruſted with the Management of that Legacy.

In *MILO*, or *MELOS*, there are not many Catholicks; but that Iſland is very much frequented by Foreigners. There is a Biſhop and a Chapter, with a Convent of *Capuchins*. The Congregation has received bad News about that Biſhop, and they often put him in Mind of his Duty.

In *ARGENTIERA*, ſubject to the Biſhop juſt now mentioned, there is a Pariſh Prieſt, who has the Title of Miſſionary, and is maintained by the Congregation. He was lately turned out, becauſe he did little Good.

SCIO, or *CHIO*, is one of the beſt Iſlands of the *Archipelego*, and a Hundred and Twenty Miles in Compaſs. It has Seventy Two ſmall Towns, and a great City of the ſame Name, containing Twenty Thouſand Inhabitants, *viz.* Five Thouſand *Latins*, Nine Thouſand Five Hundred *Greeks*, Five Thouſand *Turks*, and Five Hundred *Jews*, beſides Foreigners, who Trade there; but

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the *Latins* are the moſt conſiderable. The preſent Biſhop being a Man of Fourſcore Years, and very infirm, the Congregation thought fit to give him a Coadjutor, with whom he cannot agree: He is not able to perform the Eccleſiaſtical Functions, and will not ſuffer the Coadjutor to do it for him. The Clergy of this Biſhoprick, in which there is no Chapter, nor any Dignity, conſiſt only of Prieſts; but there are ſeveral Convents of Reformed, and of *Dominicans*, *Capuchins*, and *Jeſuits*, who do a great deal of Good. The *Dominicans* have under their Direction ſome Nuns, who live at Home: They belong to the beſt Families, and lead an Exemplary Life. The *Greek* Metropolitan does alſo Reſide in this Iſland, and keeps a good Correſpondence with the *Latins*.

Great Diſorders continually ariſe in thoſe Iſlands; which is the Reaſon why the Congregation ſends thither a Viſitor every Ten Years; and to that end Cardinal *Giuſtiniani* left to the Congregation a Legacy of Fifty Ducats a Year. Accordingly the Biſhop of *Hierapoli*, now Biſhop of the City of *Caſtello*, went thither Ten Years ago, and his Viſitation proved very Beneficial to all thoſe Churches. This preſent Year, the Biſhop of *Fine*, above-mentioned, has been deputed thither upon the ſame Account; and the Congregation has ſent him an exact Memorial of what he is to do for the Good of thoſe Catholicks, that he may give a full Relation of all the Diſorders, and point out the Remedies, which ought to be applied to them.

CANDIA, is the laſt Iſland that remains to be mentioned. It is expoſed to the Tyranny of the *Turks* and Schiſmaticks; and therefore ſome Miſſionaries ſhould be ſent thither, to preſerve thoſe few Catholicks that are in it. The Holy Congre-

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Congregation received at the End of the Year 1676, a Letter from one *Andrew Barozzi*, a Native of *Candia*, importing, that upon the Surrender of the City of that Name, all the Catholicks went away with the *Venetian* General, having a Promiſe that they ſhould be maintained elſewhere; and that when they came to *Zante*, they were deprived of all ſorts of Proviſions, and forced to return into *Candia*, and to be Tributaries to the *Turk*. He added, That there was no *Latin* Church, nor any *Latin* Prieſt in that Iſland, and humbly begged of the Congregation, in the Name of all the Catholicks, that the *Guardian* of *Jeruſalem* ſhould be ordered to ſend thither Two Religious, in the Quality of Miſſionaries. He further ſaid, That the Catholicks would take Care to provide them with Meat and Drink, Cloaths, Lodging, and all other Neceſſaries; and that they were more deſirous to have Two Monks of that Order, than any others, becauſe the *Turks* allow them a greater Liberty, and the Catholicks have an extraordinary Veneration for them. Whereupon this Affair being propoſed to the Congregation, in the Preſence of Your Holineſs, the neceſſary Orders were given to Cardinal *Barberini*, who has ſent into *Candia* Two *Minor Obſervantins* from *Rome*.

ROMANIA.

CONSTANTINOPLE, (the uſual Reſidence of the Grand Signor,) contains a vaſt Multitude of People of all Nations and Religions. The Number of the *Latins* does not amount to a Thouſand: Moſt of them are Merchants, and live at *Galata*, or *Pera*; and the Publick Miniſters of the Chriſtian Princes make their abode among

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them. The Congregation keeps a Biſhop at *Conſtantinople*, with the Title of Vicar Patriarchal. The laſt was Monſignor *Ridolfi*, of the *March of Ancona*, (a *Minor Conventual*,) who, by Reaſon of his Indiſpoſitions, having obtained leave to return into *Italy*, died before the Arrival of his Succeſſor, Father *Gaſparini* of the Province of *Fano*, heretofore Provincial in that Convent, and a Perſon well qualified for ſuch a Miniſtry, as we are informed by Father *Lauria*. He is already ſet out for his Reſidence. There are many Churches at *Conſtantinople*; and the Republick of *Venice* obtained ſome Years ago the Liberty of Re-building St. *Francis*'s Church, which had been burned down ever ſince the Year 1639, and is now in a good Condition. The Vicar Patriarchal above-mentioned performs the Epiſcopal Functions at *Conſtantinople*, and has the Direction of the Monks, who Adminiſter the Sacraments to the *Latins*, and the Slaves. Nothing elſe is permitted, by Reaſon of the *Turkiſh* Tyranny, or the Obſtinacy of the *Greeks*, whoſe Patriarchate is become Venal; and the Grand Signor chuſes and turns out the Patriarchs of *Conſtantinople*, whenever he pleaſes. In ſhort, thoſe *Greeks* undergo a dreadful Slavery, ever ſince they ſeparated from the Church of *Rome*, through the Schiſm occaſioned, not ſo much by the Doctrine, as by the horrid Malice of *Photius*, who brought in that great Diſſenſion between the *Weſtern* and *Eaſtern* Churches. And though the Reunion was eſtabliſhed in the Council of *Florence*, yet it was not maintained, through the Malice and Obſtinacy of the *Greeks*. Beſides, the *Turks* themſelves will always prevent it.

POLAND.

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POLAND.

HAving discourſed of thoſe *Catholicks*, who live in the States of *Heretical* Princes, and under the Dominion of *Infidels*, I proceed to give an Account of thoſe *Infidels* and *Hereticks*, who live in the States of *Catholick* Princes: And in the Firſt Place of thoſe, who are allowed to have a free Exerciſe of their Religion. I ſhall ſay nothing of the *Jews*, who are but too much tolerated in the greateſt Part of *Chriſtendom*.

There is in *POLAND* a great Number of *Greeks* of the *Ruſſian* Rite, conſiſting of thoſe who are reunited to the Church of *Rome*, and of thoſe who are Schiſmaticks; and all of them have their Biſhops. The former were reconciled to the Holy See in the Time of Pope *Clement* VIII, and are under the Spiritual Government of the Metropolitan of *Kiovia*, the Archbiſhop of *Ploſcow*, and the Biſhops of *Chelm*, *Preſmilia*, and ——. They have ſeveral Convents of Monks of St. *Baſil*, who not contented to preſerve the Reunion, promote it as much as they can. Thirty Pariſhes were reconciled to the Holy Catholick Church Two Years ago, and another lately in the *Palatinate* of *Novogrod*. The Curate of this laſt Pariſh, (which is very remarkable,) and Three Thouſand People are turned Catholicks; and in another Pariſh, after the Death of the Schiſmatical Curate, they have received a new one ſent by the Metropolitan. Nay, at this preſent Time we are informed, that the *Ruſſian* Schiſmatical Biſhop of *Leopol* has profeſſed the Catholick Faith; and therefore one may reaſonably expect a new Progreſs every Day. The Holy

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Holy See ſupports thoſe reunited *Ruſſians*, having appointed ſome Places for their Monks in the Pope's Colleges that are in *Poland*, and in the *Greek* College at *Rome*, where they have alſo the Church and Hoſpice of St. *Sergius* and St. *Bavus*, and a Yearly Legacy, which the Congregation pays them out of the Eſtate left by Cardinal *St. Onofrio*. The Congregation does alſo allow Two Hundred Ducats a Year to the Metropolitan, and ſometimes an extraordinary Aſſiſtance to the Biſhops, eſpecially when they are in Danger of being oppreſſed by the Schiſmaticks, as they were ſome Years ago upon Two Occaſions, when the *Coſſacks* taking Advantage of the deplorable Condition the Kingdom of *Poland* was in, ſet up ſeveral Pretenſions extremely prejudicial to the Reunion. But Cardinal *Vidoni*, Cardinal *Mareſcotti*, and Monſignor *Pignatelli*, being Nuncios in that Country, overcame the Difficulties, which ſeemed to be inſuperable, with the Inſtructions, Briefs, and Money ſent to them from hence; inſomuch that the Schiſmaticks could not ſucceed in any of their Pretenſions. And the Firmneſs of the King, and Republick, did plainly appear by their refuſing to conſent to the *Pacta*, called *adjacentia*, notwithſtanding the War, and the imminent Danger the Kingdom was in.

From what has been ſaid, it appears, 1. That when the Congregation does ſeriouſly proſecute any Buſineſs, as they did upon that Occaſion, it quickly ſucceeds with God's Aſſiſtance, and the Attempts of the Adverſaries come to nothing. 2. It appears from thence, how neceſſary it is that a Nuncio ſhould have before his Departure very ample Inſtructions about all the Affairs, wherein the Congregation is concerned in the Country that he goes to; and eſpecially that Your Holineſs ſhould charge him to put in Execution the

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the Orders he is intrusted with, and to have a watchful Eye upon every Thing. I have given such Instructions in my Time to the Nuncios of *Poland*, *Savoy*, and *Florence*, and shall continue to do so for the Time to come. 3. With the help of those *Russians*, one might have an Inlet from *Poland* into *Muscovy*, especially now when Peace and Trade flourish among those Two Nations. If God would be pleased to enlighten the *Muscovites*, Schism would be suppressed by that Means, not only in the *North*, but also in the *East*, because the Patriarch of *Constantinople* would be deprived of the Contributions which he receives from *Muscovy* for his Maintenance, and which are brought to him by the Bishops, whom he sends thither, not only for that Purpose, but also to keep up the Schism.

There is also in *Poland* a whole Nation of *Armenians*, and most of them live in *Leopol*. They are Catholicks in the adjacent Parts, (their Rite being approved,) and depend upon the *Armenian* Archbishop of *Leopol*, who came to *Rome* some Years ago, having formerly embraced the Catholick Religion in the Time of Pope *Urban* VIII. The Congregation allows him Thirty Ducats every Year. He is a very Inconstant and Voluptuous Man; and therefore to secure him and his Nation, the Congregation made him Consecrate in *Rome*, before his Departure, a Coadjutor, with the Title of Bishop of *Epiphania*, who has been educated in the College of this City, and is a Man of good Morals. This was the more necessary, because the Schismatical Patriarch of *Armenia* had already sent to *Leopol* one *Vartanoivez*, a Schismatical Bishop, to have him made Coadjutor by the People, in the Absence of the Archbishop; and Monsignor *Pignatelli* took no small Pains to get him expelled from the Kingdom. That Man is now in *Rome*, where he

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he profeſſes the Catholick Religion; and the Congregation keeps him in *Santa Maria Egiziaca* with an Allowance of Six Crowns a Month, but does not truſt him. In order to preſerve the Reunion of thoſe *Armenians*, the Congregation has founded a College at *Leopol* under the Direction of the Clerks Regular, to whom it allows Six Hundred Crowns a Year, beſides other Allowances for ſome Prieſts bred in that College, who ſerve the *Armenian* Pariſhes. Father *Clement Galano*, a *Theatin*, did very much contribute to the Reunion of thoſe *Armenians*, by his great Labour and Indefatigable Induſtry: He viſited thoſe Churches, corrected Abuſes and Errors, and introduced the Catholick Doctrine among that People. We have lately received bad News from the Nuncio, about Father *Pidon* a *Frenchman*, who is now Rector of that College, and at the ſame time Superior of the Miſſion. The Nuncio ſays, that Father *Pidon* takes no Care of the College, that he lets Lodgings to Foreigners every Day, and allows too great a Liberty to the Scholars: He adds, That the Archbiſhop lives a more ſcandalous Life, than ever he did. Whereupon Your Holineſs has ordered the Nuncio to viſit that College, and to take Care that the Coadjutor be put in Poſſeſſion of the Archbiſhoprick, when the Archbiſhop dies: Your Holineſs has alſo ſent him a Brief for the King, that he may be aſſiſted by that Prince.

Beſides the College of *Leopol*, there are Two other Colleges founded in *Poland* by *Gregory* XIII; one at *Vilna*, under the Direction of the Jeſuits, for Twenty *Ruſſian* and *Muſcovite* Scholars; and the Apoſtolical Chamber pays them a Hundred and Fifteen Ducats a Month out of the Revenues of the Datary. The other is at *B*——, likewiſe under the Government of the Jeſuits, who have a Monthly Allowance of about a Hundred Ducats.

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It would not be amiſs, to order the Nuncio to get thoſe Colleges viſited; for we are informed they are ill governed by thoſe Fathers, and that the Statutes are not obſerved.

Beſides the Schiſm of the *Greeks*, and the Errors of the *Armenians*, *Poland* is infected with the Hereſies of the *Calviniſts*, *Anabaptiſts*, and *Lutherans*. As for the *Arians*, they have been baniſhed long ago by a General Diet. The Congregation has no other Miſſion for the Hereticks juſt now mentioned, but one of the Fathers of St. *Paul* firſt Hermit: However, there are many other Miſſions of Jeſuits. It were to be wiſhed ſome Miſſions were ſettled at *Dantzick*, and in all *Pruſſia*, becauſe Hereſy prevails more in that Province, than in any Part of *Poland*.

LIVONIA.

LIVONIA, ſituated upon the *Baltick* Sea, was converted from Idolatry to the Chriſtian Faith by the Knights of the Order of *Livonia*; but the Inhabitants are now infected with the *Lutheran* Hereſy. They are partly ſubject to the King of *Sweden*, and partly to the King of *Poland*.

There has been for a long time a great Conteſt for the Recovery of the Biſhoprick of *Pilten*, ſituated between *Livonia* and *Curland*. It has the Temporal Juriſdiction of Seven Walled Towns, and a good Port upon the *Baltick* Sea; and its Revenue amounts to about Forty Thouſand Florins a Year. The Inhabitants are Rich in Time of Peace, and enjoy in *Poland* the ſame Privileges as the *Poles*. That Biſhoprick was poſſeſſed by the Hereticks, to whom it was mortgaged for the Sum

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Sum of Thirty Thouſand Dollars, by *George Weſtphalus* Biſhop of that Church, who turned Apoſtate, having got a Wife, and embraced the *Lutheran* Hereſy. Whereupon Pope *Urban* gave the Adminiſtration of that Church to the Biſhop of *Vilna*, who, by reaſon of his Old Age, reſigned his own Biſhoprick to the Pope, and beſought his Holineſs to confer that of *Pilten* upon Father *James Gortec*, a *Dominican*, who would willingly have ſpent his Eſtate for the Recovery of that Biſhoprick; but becauſe the Biſhop of *Vilna* died, this Affair was laid aſide.

In the Year 1665, Duke *Michael Radzivil*, in order to promote ſuch a Pious Work, and out of a Deſire that the ſaid Father ſhould be raiſed, offered to make an Aſſignment of Part of his Eſtate for the Recovery of the Biſhoprick. The Nuncio of *Poland* was ordered to enquire about that Aſſignment, and whether it concerned all the Succeſſors to the Biſhoprick. He anſwered, that the Aſſignment conſiſted of Church-Lands in the Dioceſe of *Vilna*, and in the Gift of Duke *Radzivil*; and that it was only deſigned for the ſaid Father, and not for the Church: Thus that Aſſignment came to nothing. Afterwards the Archdeacon of *Ploſcow* offered to lay out Thirty Thouſand Dollars for the actual Recovery of the Biſhoprick, upon Condition that he ſhould be inveſted with it. Whereupon a Letter was written to the Nuncio, whereby he was ordered to give a full Account of the Matter. The Nuncio anſwered, that the ſaid Biſhoprick, during the Wars with the *Muſcovites*, had been ſold to the King of *Denmark* for Thirty Thouſand Dollars by the firſt Biſhop, who had the Temporal and Spiritual Juriſdiction of it; that it was afterwards recovered by *Stephen* King of *Poland*, (as being Part of *Livonia* belonging to him,) with the Money lent him

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him by the Marcgrave of *Anſpach*, of the Houſe of *Brandenburg*; That the ſaid King gave it to the ſaid Marcgrave, and his Wife, *vita durante*, reſerving to himſelf the Liberty of Redeeming it; and that the ſaid Princeſs, having loſt her Husband, yielded it, with the King's Conſent, to a Nobleman of that Country named *Herman Maidel*. The ſaid Nuncio added, that the Succeſſor to that Biſhoprick being in a declining Age, the Duke of *Curland* uſed his utmoſt Endeavours to make it fall into his Hands, by paying the Thirty Thouſand Dollars. But becauſe the Nobility of that Country could not endure to be Subjects to that Duke, the Nuncio prevailed with the King to hinder that Sale; having repreſented to him, that if that Biſhoprick ſhould come into the Hands of Heretical Princes, it would be impoſſible to recover it for the Time to come. Since this Information from the Nuncio, it does not appear from our Records, that any thing elſe has been done about that Affair. Wherefore the whole Matter being laid before Your Holineſs, You ordered that new Letters ſhould be written, to know what Condition that Biſhoprick was in, and which way it might be recovered. Accordingly ſeveral Writings and Relations have been ſent hither by the preſent Nuncio, the Subſtance whereof is as follows; *viz.* That the Right of the Church is ſtill kept up by the King and Republick, who have admitted ſeveral Proteſtations of the Biſhop of *Samogitia*, the preſent Adminiſtrator of the ſaid Biſhoprick; That there are however many Difficulties to recover it, becauſe it is now poſſeſſed partly by the Duke of *Curland*, partly by the Heirs of *Maidel*, and their Mother-in-Law, as being uſufructuary, and partly by ſome Noblemen of that Country; and that the whole Juriſdiction remains in the Hands of the Duke, whereby the Catho-

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Catholicks are very much oppreſſed. The firſt Difficulty conſiſts in getting the Thirty Thouſand Dollars; ſeveral Ways of doing it having been tried in vain. The Second Difficulty proceeds from the Oppoſition of the Duke of *Curland*, who will never part with that Juriſdiction; and being ſupported by the Affinity which he has lately contracted with the Elector of *Brandenburg*, he will leave nothing unattempted to maintain himſelf in Poſſeſſion of it: Beſides, his Pretenſion does not appear altogether groundleſs. Thirdly, This Affair will meet with no leſs Oppoſition from the Heirs of *Maidel*, and the other Noblemen, who are poſſeſſed of ſeveral conſiderable Places; and the Recovery will be the more difficult, not only becauſe ſeveral Parts of the Biſhoprick have been in Length of Time conveyed to many Perſons, and are become their Patrimony, but becauſe in a Tranſaction between the Kings of *Poland* and *Denmark*, it was ſtipulated, that the Poſſeſſors ſhould be kept in their Poſſeſſions. It were to be wiſhed, we might have a full Account of the Merits of the Cauſe, which cannot be had without the Conſent of the Republick. Laſtly, the Nuncio concludes in the following manner; *viz.* That as he takes all poſſible Care to prevent any further Damage, he will alſo upon all Occaſions endeavour to aſſiſt thoſe Catholicks in the Recovery of the ſaid Biſhoprick, and keep them from being moleſted.

We have lately received a Letter from the King, wherein he declares that he will heartily procure the ſaid Recovery, if the Court of *Rome* can afford him any Aſſiſtance towards it.

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CURLAND.

THis Dutchy, ſituated upon the *Baltick* Sea, is infected with the *Lutheran* Hereſy. 'Tis true, the Duke is bound, by virtue of ſome Conventions with the King of *Poland*, to allow full Liberty of Conſcience to the Catholicks in all his Dominions; and he cannot exclude them from Publick Offices, nor hinder them from having Chapels and Prieſts for themſelves and their Families. But this has not been carefully obſerved by the Duke, who aſſumes the Spiritual Juriſdiction; and the Catholicks are not free from ſome other Grievances. There are only Four Churches in *Curland*; one at *Mittaw*, (the uſual Reſidence of the Duke,) ſerved by the Jeſuits; the Second at *Goldingen*. The Duke is obliged to maintain, and repair thoſe Two Churches, and to pay the Curates every Year. The Third is in the Hereditary Lands of ſome Noblemen, who are all Catholicks, as well as their Tenants; and the Fourth in a Mannor of M. *Berg*, who has given it to the Jeſuits, againſt the Duke's Will, and beſides has preſented them with a Houſe in the Town of *Bautsk*, that they might have a College there.

GERMANY.

THE Hereſies of *Calvin* and *Luther* are publickly profeſſed in many Provinces of *Germany* governed by Catholick Princes; which is the Reaſon why the abovementioned Colleges of *Fulde*, *Vienna*, *Gratz*, *Dillingen*, *Olmutz*, and *Rome*,

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have been founded. The *Capuchins* of those *German* Provinces are also Missionaries there: Besides, (as I have already said,) the Congregation keeps an Apostolical Vicar at *Hanover*, the Duke being a Catholick; but all his Subjects are Hereticks. He dares not use his utmost Endeavours to make them Catholicks, for fear of his Brothers; *one* of which is Duke of *Zell*, and the *other* is in Possession of the Bishoprick of *Osnabrug*; BOTH *obstinate Hereticks*: And because he has no Male Issue. Here I beg Leave of Your Holiness, to put You in mind of the first Beginning of Heresy in *Germany*, that You may from thence judge which way it may be destroyed.

Europe was almost free from Hereticks in the Beginning of the last Century; and excepting some Remains of the Ancient *Waldenses*, and some Followers of *John Hus*, who was condemned to be burnt in the Council of *Constance*, there were only some Countries infected with the *Greek* Schism, *viz. Muscovy*, and some Parts of *Poland*, and the adjacent Kingdoms, when *Martin Luther* set up for a Reformer. That pernicious Heresiarch, (being protected by the Elector of *Saxony*,) under pretence of attacking the Indulgences published by *Leo* X. gave Birth in *Germany* to his Diabolical Sect, which was immediately condemned by the Pope's Bull, and the Emperor's Decree. Such a pernicious Example moved *Ulric Zuinglius*, in *Switzerland*, to do the same; and being a Curate at *Zurich*, where he was born, he undertook to propagate the Doctrine of *Luther*: But soon after he became the Head of a particular Sect, and divided the Republick of *Switzerland*, as the other had divided the Empire of *Germany*, though the Landgrave of *Hesse* brought them together to make them agree. Afterwards the

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the Hereticks of the *North* increaſed, with ſuch a Variety of Opinions, that many don't know at this preſent time what they are to believe. They were divided into *Lutherans*, *Semi-Lutherans*, and *Anti-Lutherans*, with many Subdiviſions. They called themſelves *Proteſtants*, from the Proteſtation which they made at *Spire* againſt the Emperor's Decree, appealing from it to the future Council; and their Heads were, the Electors of *Saxony* and *Brandenburg*, the Dukes of *Brunſwick-Lunenburg*, the Landgrave of *Heſſe*, and the Prince of *Anhalt*, with fourteen Imperial Cities. Afterwards in the Diet of *Augsburg*, they preſented to *Charles* the Vth their Confeſſion, which was from thence called the *Confeſſion of* Augsburg: They were joined by the Elector of *Mentz*, the Elector *Palatin*, the Count of *Mansfeld*, and other Imperial Cities, and made the *Smalcaldick* League, particularly in Oppoſition to the Meeting of the Council of *Trent*. And though that League was overcome by the Arms of the Emperor, yet it occaſioned the *Interim*, which proved ſo prejudicial to the Catholick-Religion. From the ſame pernicious Seed ſprung alſo the Hereſy of *Calvin*, a Native of *Picardy*, who ſpread it firſt at *Baſil*, and then at *Geneva*; from whence it diffuſed it ſelf into the *North*, and began to infect the Kingdom of *France*, proving much worſe than the *Lutheran*.

BOHEMIA.

THE Congregation has a greater Authority in *Bohemia*, becauſe after *Ferdinand* the IId. had recovered that Kingdom from the Elector *Palatin*, by whom it had been invaded, the Holy

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See founded there Two Biſhopricks out of the Revenues of the Exciſe upon Salt, aſſigned by the Emperor to make Amends for the Church-Lands uſurped by the Hereticks. Two other Biſhopricks are to be founded out of the ſame Revenues. They are Suffragans of the Archbiſhop of *Prague*, who has the Adminiſtration of thoſe Revenues, and gives an Account of them every Year to the Congregation.

Hereſy gets Footing in all the Dioceſes of *Germany*, without excepting thoſe of the Eccleſiaſtical Electors, and other Biſhops, who have a Temporal and Spiritual Juriſdiction, becauſe thoſe Prelates being Perſons of the greateſt Quality in *Germany*, mind nothing but War, and other Exerciſes of Secular Princes. 'Tis true, they keep Vicars for Spiritual Functions, who ſometimes, according as they are Zealous, promote the Converſion of Hereticks, eſpecially with the Help of the Jeſuits. Thoſe Fathers, according to their Cuſtom, give no other Account of it to the Congregation, but that they have converted Thouſands; and therefore little Credit is given to what they ſay.

IMPERIAL HUNGARY.

THAT Part of *Hungary*, which belongs to the Emperor, is full of *Lutherans*, *Calviniſts*; and Schiſmaticks, who are not only Enemies to the Catholick Religion, but alſo Rebels againſt the Emperor, and keep Correſpondence with the *Turk*. The Liberty of Conſcience, which they have always enjoyed, is the Occaſion of theſe Evils. Among thoſe Places, wherein the Catholicks prevail, there are ſome that want Pariſhes,

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riſhes, eſpecially in the Dioceſes of *Erla*, (or *Agria*,) and *Waradin*. The Emperor provides many Pariſhes out of the Revenues of *Hungary*; and ſome Pariſhes have been not long ſince recovered from the Hereticks. The Miſſions are performed in *Hungary* with good Succeſs and great Danger, by the Fathers of St. *Paul* firſt Hermit, appointed for that Purpoſe by the Congregation; beſides other Miſſionaries, who go about that Work of their own Motion, *viz.* Jeſuits, Reformed *delle Scuole Pie*, and *of the Mercy*, *Auguſtins*, *Servites*, *Carmelites*, *Dominicans*, and *Capuchins*.

USCOQUES.

THE People called *Uſcoques*, of the *Greek* Schiſmatical Church, who lived under the *Turkiſh* Dominion, retired in great Numbers the laſt Century into the Borders of that Part of *Hungary* belonging to the Emperor. Though the Popes took care to ſend thither Catholick Prieſts of their own Rite, for their Inſtruction; yet they followed more than ever the Errors of the Schiſm. Wherefore by Order of Pope *Clement* VIII, and at the Emperor's Requeſt, one *Simon* was conſecrated to be Biſhop of that People; but though he was a good Catholick, yet he never did any good, by reaſon of his Ignorance. After the Death of the ſaid *Simon*, the Emperor recommended Two other Perſons, one after another, to the Holy See, to take Care of the *Uſcoques*. They were both conſecrated Biſhops of *S*—— by the Schiſmatical Patriarch; but though they profeſſed the Catholick Faith, and paid a due Obedience to the Pope, yet they were never approved by the Holy See. One of them being engaged in the preſent Troubles

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of *Hungary*, was apprehended by the Emperor's Order, and baniſhed out of the Kingdom. But the Biſhop of *Zagabria* repreſented in the Year 1671, the ſad Condition, that Religion was reduced to, among the *Uſcoques* of his Dioceſe, and deſired the Congregation to confirm the Emperor's Nomination to the ſaid Biſhoprick of *S*—— for a Monk of St. *Baſil*, who was a good Catholick, whom he deſigned to make his Vicar among thoſe *Greeks*. This Propoſal being attended with many Difficulties, the Nuncio was ordered to repreſent to the Emperor, that the Erection of ſuch a Biſhoprick was not to be found in the Conſiſtorial Acts; that though the City of *S*—— ſhould actually exiſt in *Servia*, yet it could not be reckoned among the Churches of *Hungary*; that being a *Latin* Church, it ſhould not be beſtowed upon a *Greek*; and that a *Greek* Biſhop could not be made Vicar of a *Latin* Biſhop. At laſt, for fear of diſpleaſing the Emperor, and to oblige the Biſhop of *Zagabria*, and give ſome Aſſiſtance to thoſe Schiſmaticks, it was reſolved to confer upon that *Greek* Monk the Title of Biſhop of *Piazza*, to give him the Spiritual Government of the *Uſcoques*, to make him Apoſtolical Vicar, and get him conſecrated by the *Greek* Archbiſhop reſiding in *Rome*. Accordingly the Briefs were drawn up, and he was ſent to his Reſidence with Money for his Journey, Sacred Veſſels, and other Gifts from the Congregation; but he never gave any Account of the Good he had done. The Nuncio of *Vienna* ſhould be ordered to enquire about that Biſhop, and to give ſome Account of him.

FRANCE.

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FRANCE.

IN the Provinces of *France*, wherein Hereſy is tolerated, the Miſſions are performed by the *Capuchins*; and the Biſhops make uſe of them, when they viſit their Dioceſes. There are in *Normandy* ſome Prieſts, who deſign to take care of the Converſion of the Hereticks; and there was heretofore a Miſſion of *Barnabites* in *Bearn*. There is in *Avignon*, under the Direction of the Vice-Legate, a Papal College for *Savoy*, and other Provinces bordering upon *Italy*. There is alſo in the ſame City a Congregation for the Converts. That Congregation deſigns to perform a Miſſion in the *Cevennes*, a Mountainous Country full of Hereticks, and to make uſe, for that end, of the Intereſt of Eleven Thouſand Livres paid for a Matrimonial Diſpenſation granted to the Count *de Rouvre*. Pope *Alexander* VII gave the Intereſt of that Money to the ſaid Congregation, that it might be diſpoſed of in Favour of that Miſſion.

GENEVA lies upon the Borders of *France*. The Biſhop of that City being expelled from it above a Hundred and Forty Years ago, with all the Clergy, went to reſide at *Anneci*, and retained ſtill the Title of Biſhop of *Geneva*. This Town is the Seat of the worſt and moſt obſtinate Hereticks in the World: It is alſo the Refuge of Apoſtates and other Profligate Men; ſo that unleſs their Perfidiouſneſs be overcome by Arms, it can never be expected that Hereſy ſhould be driven away from thence. That Dioceſe contains Five Hundred Pariſhes all Catholick, in that Part of *Savoy* called *the Genevois*. The Holy See has taken Care

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to maintain and propagate the Catholick Faith there, under the Direction of the Bishops, and particularly of the Holy Prelate St. *Francis de Salles*. The *Capuchins* perform the Mission in the Country of *Gex*, where there are Fifty mixed Parishes. When *Charles Emmanuel* Duke of *Savoy* recovered the Dutchy of *Chablais* already perverted, Pope *Clement* VIII. at the Request of that Prince, published a Bull for the Foundation of a House in *Thonon*, (the Chief Town of that Dutchy,) with the Title of *Our Lady of Mercy*, wherein several Priests were to be maintained out of the Revenues of some Priories and Abbies. The *Capuchins* have been added to that Community for the Missions, and the *Barnabites* for the Schools; so that this Holy Place consists of those Three Sorts of Ecclesiasticks.

ITALY.

MAny Hereticks settled themselves some Hundred Years ago in those Valleys of the Alpes, that lie between *France* and *Italy*, *viz.* the *Waldenses*, and the *Albigenses*, and lastly the *Calvinists*. Such a pernicious Mixture has occasioned a total Destruction of the Catholick Faith in those Mountains, and even the Rebellion of that People against their Sovereign, the Duke of *Savoy*, who was then *Emmanuel Philibert*. Pope *Clement* VIII sent thither several Jesuits and *Capuchins* provided with very ample Powers, and at the Charges of the Holy See. The same Pontiff sent also large Sums of Money to the said Duke, in order to subdue those Hereticks by Force of Arms. The *Capuchins*, with the Assistance of the Congregation, have been so successful in the Valleys assigned to them, that the Inhabitants are almost free from Heresy;

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Hereſy; and Father *Matthias Ferrecio* has given an Account of their Progreſs in a large Volume in Folio. The Jeſuits made no long ſtay in thoſe Valleys; and therefore they were ſucceeded in the Valley of *Lucerne* by a numerous Miſſion of *Reformed*, which began in 1629, and did a great deal of good. But the Archbiſhop of *Turin*, and the Miniſters of the Duke of *Savoy*, have lately beſought the Holy See, that no other Monks be ſent into thoſe Valleys, but ſuch as are Natives of the Country; being of Opinion that they will make a greater Progreſs than others, becauſe they perfectly underſtand the Language of the Inhabitants, and are well acquainted with their Cuſtoms and Manners. Whereupon Your Holineſs was pleaſed to order, that for the Time to come Care be taken to ſend thither more Miſſionaries of that Country, than of any other; which has been punctually executed by the Congregation.

Some Years ago ſeveral *Maronites* of the *Greek* Schiſmatical Church, came into thoſe Parts of the Dioceſes of *Soana* and *Volterra*, that lie near the Sea. The Congregation maintains there a *Benedictin* Monk, who is a *Greek*, with the Power and Title of Viſitor. That Religious has reconciled moſt of thoſe *Maronites* to the Catholick Church, and takes no ſmall Pains to convert their Prieſts, who are obſtinate in the Schiſm. The Congregation wiſhes that People would embrace the *Latin* Rite; and the Viſitor ſays it might eaſily be done, if they could be deprived of the Prieſts of their own Nation. He adds, that in ſuch a Caſe one might be ſure of their Faith.

Six Hundred other *Maronites* are fled into the Iſle of *Corſica* with their Biſhop and ſeveral Prieſts: They are all Schiſmaticks. They have ſent a Profeſſion of their Faith, and applied themſelves to the Republick of *Genoa*, to get their Biſhop confirmed

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firmed by the Holy See. This Affair being laid before the Congregation of the Holy Office, they have decreed that he be made Apoſtolical Vicar under the Biſhop of *Sagona*. It would be neceſſary to ſend thither ſome Body acquainted with their Language, Rites, and Ceremonies, which they will doubtleſs preſerve more than ever, and to uſe the ſame Diligence there, as in the Two Dioceſes of *Tuſcany* juſt now mentioned.

There are in *Calabria* and *Sicily* many Towns of the *Greek* Rite; and though they are under the Juriſdiction of *Latin* Biſhops, yet they want to be viſited, thoſe Prieſts being very Ignorant. The Archbiſhop of *Roſſano* does very much deſire it.

HIDDEN HERETICKS *in the* CATHOLICK COUNTRIES.

I. AS for what concerns hidden Hereticks in the Catholick Countries, there are many in the moſt conſiderable Towns of *Flanders*. They meet in the Night; and the Governors and Magiſtrates ſhew them no great Rigor. 'Tis true the Biſhops, the Univerſities, and all the Clergy, are very careful to inſtruct the People with Catechiſms, Sermons, the Adminiſtration of the Sacraments, and other Pious Exerciſes; but 'tis much to be feared during this Unhappy War, that the Catholick Faith will ſuffer by it, and that the *Dutch* Hereticks, who are come to Succour *Flanders*, will infect that Country. Wherefore the Internuncio ſhould be ordered to exhort the Biſhops to take an Extraordinary Care of their Dioceſes at this Juncture.

II. The

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II. The Severity of the Inquiſition in *Spain* and *Portugal*, is ſuch a Curb to Hereſy and Infidelity, that the Holy See does not ſeem to have any Thing to do there. However, there are many Hereticks every where, and even in the City of *Madrid*, upon the Occaſion of the Ambaſſadors, who come from *Holland*, *England*, and other Heretical Countries. *Lisbon*, and all the Ports of *Spain*, are alſo full of Heretical Merchants. I don't queſtion that the Biſhops, and the Inquiſition, uſe all poſſible Diligence to prevent the ſpreading of the Poiſon of Hereſy; but I am afraid Political Reaſons force them to ſhew too great an Indulgence to Hereticks. There is no Ambaſſador, no Ship, but what has a Preacher, who is always one of the moſt Learned Men of his Country; and thoſe Preachers, under a ſhew of Modeſty and Charity, make it their Buſineſs to deceive, with Sophiſtical Arguments and Pernicious Books, many People who are neither uſed to Scholaſtick Speculations, nor acquainted with ſuch Controverſies. Beſides, theſe Men are ſo many Spies, who ſtudy our Weakneſſes, obſerve our Scandals, and carry away abundance of ſatyrical Writings, with which they make their Pulpits ring in the North, *(colle quali fanno rimbombare i loro Pulpiti nel Settentrione.)*

III. 1. What I have ſaid of *Spain*, may likewiſe be ſaid of *Italy*; for there is an *Engliſh* Reſident at *Venice*, who keeps a very Learned Man for his Preacher; and the more Modeſt he is, the more he Inſinuates himſelf into the Conſcience, and Familiarity, of every Body. *Venice* is frequented not only by the Hereticks of the *North*, but alſo by the Schiſmaticks of *Greece* and *Aſia*, under Pretence of trading. Would to God they were not ſo much tolerated, or rather favoured! But the Indul-

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Indulgence granted to them is so great, that neither the Inquisition, nor the Apostolical Ministers, are allowed to execute the frequent Orders of the Congregation with respect to them: Hence it is that they openly profess their Rite, and are so bold as to make publick Invectives against the Church and Court of *Rome*. The Schismaticks have Churches and Bishops in that City, the better to keep up their Schism; and at this present Time the *Armenians* design to build another Church. Some Hereticks, known to be such, have had their Doctor's Degree at *Padua*; and what is worse, some Professors of Physick and Anatomy, maintained by the Republick, have lived in Heresy till their Death. In short, there is a great Liberty all over the States of *Venice*.

2. Heretical Merchants do also enjoy a great Liberty at *Genoa*; and that Liberty is much greater, than can be known at *Rome*, because the Republick never undertakes to put any Restraint upon those, who profess different Religions, for fear of prejudicing their Trade. The Monks, and Priests, and the Arcbbishop himself, are afraid of exasperating the Republick. Hence it is that the Hereticks converse with every Body, eat Flesh upon prohibited Days, and in short preach Heresy *inter privatos parietes*, and on Board their Ships, where they sing Psalms, and are heard even by those who live near the Shore. Such a Toleration can have no good Effect. Wherefore the Inquisitors should be enjoyned to be very watchful, when the Republick allows of it.

3. There are many Disorders at *Legorn*; for, in order to keep that Port free, the Hereticks and Infidels are under no Restraint, and do whatever they please. The Schismatical *Armenians* do publickly profess their Rite at *Legorn*; which is the Reason why the Congregation keeps there Two *Domini-*

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can Missionaries, who write that they do a great deal of good, though they are continually persecuted by the Schismaticks. There is also in that Port an *Armenian* Chaplain, who performs Divine Service with the *Armenian* Liturgy corrected, and in that Language, and according to that Rite. But there it so great a Liberty, that every body lives as he has a mind to; and 'tis questioned, whether the Missionaries just now mentioned do their Duty.

4. There is likewise a great Concourse of Heretical Merchants in *Naples*; and besides the Disorders mentioned in the other Ports, which prevail also there, the Auxiliary Troops, that are lately come into that City, may occasion greater Evils than can be expressed. 'Tis certain, that as soon as *Ruyter* arrived at *Naples*, he obtained the Liberty of Thirty Preachers, whom the Emperor had piously deprived of their Churches in *Hungary*, and condemned to the Galleys for their Rebellion, some of which remain in *Italy*, and others are returned into their Country. The *Dutch* have also dispersed in that City many Books and Papers, which must needs disturb and confound the Minds of simple and ignorant Men. The Danger may be the same in *Sicily*, and perhaps greater, because those Troops have made a much longer Stay there, during the present War. The Holy See ought therefore, with the Help of the Inquisition, to use all possible Diligence to suppress and destroy those pestiferous Seeds, lest they should produce a very ill Effect among that ignorant People.

5. *Malta* is resorted to by many Hereticks and Infidels. I don't hear that more Care is taken there, than in the other Ports of *Italy*; and because that Island is full of Foreigners, it runs a great Danger of being corrupted. Such a Thing should be carefully prevented; and, to that end, the

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the preſent Inquiſitor ſhould be ordered not to ſuffer Foreigners to ſtay long in *Malta*.

6. But to proceed to the Inland Cities, whither a great many Foreigners reſort, either to live there for ſome Time, or only in their way to other Places. I ſhall begin with *Turin*, which, beſides the Hereticks of *France* and *Savoy*, is particularly frequented by the Merchants of *Geneva*. The ſame may be ſaid of *Milan*, which is a Trading Town, not only for the Hereticks juſt now mentioned, but alſo for thoſe of *Switzerland* and the Country of the *Griſons*, beſides *German* Hereticks, who go thither upon Account of War. All of them endeavour to ſpread their falſe Doctrine in that City.

7. There is generally at *Florence* a Reſident from *England* with his Preacher; and many Hereticks reſort to that City, where Foreigners are very much careſſed, to make them ſtay ſome Time, and ſpend their Money for the Good of the Country. The *Italian* Language being in great Perfection at *Siena*, that City is very much frequented by the *Oltramontani*, and even by Hereticks, who have always a Preacher with them, under the Name of Governor; and therefore their Converſation may have a very ill Effect.

8. But there is no Town in *Italy* more frequented by Hereticks and Schiſmaticks than *Rome*, where they ſtay ſeveral Months, and ſometimes ſeveral Years. Here they give up themſelves to all the Vices of Youth. Here they make Collections of Satyrical Writings againſt the Court of *Rome*, and its Prelates. Here, not without a very great Scandal, they are allowed to eat Fleſh upon prohibited Days. Here they contract Friendſhip and Familiarity with all Sorts of People, and come to the Knowledge of all our Weakneſſes. 'Tis true, that when Gentlemen leave *Italy*, they

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are not very ill affected towards the Catholick Faith and the Court of *Rome*: But the Preachers who accompany them, get large Collections of those Passages and Occurrences, that may afford Matter for their Sermons in their Pulpits of Pestilence; and the most effectual Arguments they make use of to keep their People in Heresy, consist in a Description of our Disorders. They find at *Rome*, more than any where else, Mercenary Copists, Pimps, and other such Wretches, who acquaint them with every Thing that is amiss. In the Houses of the *Cantarines* and Scandalous Women, they have an Opportunity to converse with many Considerable Persons, and learn there more ill Things than they desire. And yet none but superficial Remedies, have been applied to so great an Evil. After all, the Liberty allowed to Foreigners, though Hereticks and Infidels, to travel into *Italy*, and even to come to *Rome*, ought not to be condemned; because notwithstanding the Disorders just now mentioned, a very great Advantage may accrue from it to the Catholick Faith. For it has been observed in the *North*, that the Persecutions against the Priests, Missionaries, and Catholicks, never proceed from those who have been in *Italy*, and particularly at *Rome*: On the contrary, they protect them, and give them Notice of the Danger, that they may avoid it in due time. But it were much better to practise the following Rules. In the first place, Care should be taken to give no Scandal to Hereticks, when they come among us, but rather Edification, and to acquaint them with all the Good Things, and Pious Works, that are done here. Secondly, They should receive from us all Sorts of Civilities, not inconsistent with the Good of the Catholick Religion. Thirdly, The Prelate of Your Holiness should not only use his

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Authority, to prevent their being ill treated by the Common People, either in Town, or upon the Road; but also cunningly Visit the Heretical Nobility, and go sometimes in their Company, observing what Servants they keep, what People they converse with in their Lodgings, and what Masters they have for the Language, *&c.* Lastly, Some Learned and Prudent Men, under Pretence of Erudition, *&c.* should insinuate themselves into their Minds, endeavour to instruct them in the Doctrine of the Catholick Church, or, at least, undeceive them as to the Lies and Falsities spread by their Preachers.

IV. There are certainly Hidden Hereticks in some Provinces of *France*: The King does not allow them the free Exercise of their Religion in the Conquered Countries, nor in those Provinces where they never enjoyed that Liberty; but they may freely Travel every where, and Trade in all the Cities and Provinces subject to that Crown. His Majesty never fails to countenance the Zeal of the Bishops, and other Persons, who endeavour to convert the Hereticks; and when any Thing, relating to this Design, is proposed to that Prince, he generally approves of it, and immediately puts it in Execution. 'Tis therefore no wonder, if Heresy loses its Ground every Day in that Kingdom. We are daily informed of the Conversion of some Great Men, and the most Famous Preachers. This good Success is owing, first, to the Establishment of several Houses to take in the Converts; for 'tis impossible to express the Charity of the *French* towards their Countrymen, when they have been instructed in the Faith. The Governors of those Houses keep Correspondence with all Sorts of Pious People, recommend the New Converts to their Care, and by that means

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means are enabled to relieve poor Women and Children, who throw themſelves into the Arms of Holy Church. The Second Reaſon of this good Succeſs, is the Generoſity of the *French* Clergy, who make every Year large Contributions towards the Maintenance of the Preachers converted to the Faith; their Penſions being but Two Hundred Crowns a Year. And becauſe Poverty was the greateſt Obſtacle to the Converſion of thoſe Preachers, who have Wives and Children: now that they are ſure of ſuch a Maintenance, the Number of thoſe Converts increaſes daily; and *France* makes uſe of them to confute other Hereticks.

Two Things appear to me neceſſary for the Good of the Catholick Religion in that Kingdom. Firſt, Your Holineſs might write not only to the King, but alſo to the Biſhops, and exhort them to continue in their Zeal for the Converſion of Hereticks. This would have an admirable Effect, and very much contribute to the total Extirpation of Hereſy. Secondly, The Congregation ſhould enjoin the Biſhops, Miſſionaries, and Monks, to ſend a large Account of the State of all thoſe Churches: without which 'tis impoſſible to take a Solid Reſolution concerning the Propagation of the Faith. I ſhall ſay nothing of *Janſeniſm*, becauſe it does not belong to the Congregation: Beſides, it is thought to be quite extinguiſhed.

V. There are alſo Hidden Hereticks in almoſt all the Hereditary Countries of the Houſe of *Auſtria*. No extraordinary Means are uſed for their Converſion, nor any Proviſion made for the Maintenance of the Converts; and therefore a Brief might be ſent to the Emperor, and alſo to

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the Bishops, to put them in mind of those Two Heads, and to have from them an exact Account of every Thing relating to Religion in those Countries, that Your Holiness may apply the most proper Remedies. There being many Hereticks in the Imperial Armies; 'tis to be feared, the Provinces where they encamp, may be infected with Heresy. Wherefore Care should be taken to have the Military Missions well regulated; and His Imperial Majesty might order the General Chaplain of the Army, to provide the Regiments with Virtuous and Learned Men, well qualified to bring into the Bosom of the Church those Hereticks, who are in the Emperor's Service. The same may be said of *France*, where there are whole Regiments of *English*, *Scotch*, and *Swiss* Hereticks, besides the *French*; and though the King allows a good Pay to the Chaplains of all the Regiments, yet 'tis an usual Thing for the Colonels and Officers to retain Part of that Pay, or to keep such Chaplains as are unfit for that Ministry. Were the said Chaplains well qualified, one might expect a great Conversion of Officers and Soldiers. Wherefore Your Holiness might write a Brief to Cardinal *de Bouillon*, and exhort him, as being Great Almoner of *France*, to provide the Regiments with Learned Men, and such as are Zealous for the Salvation of Souls, and to inform the Holy See of the Progress, that is made in the Conversion of the Soldiers.

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COLLEGES.

AFTER this General Notion of the State of Religion in *Europe*, I proceed to give an Account of the Colleges: which are the following:

The College of the *Savoyards* at *Avignon.*
The College of *Brunſberg* in *Pruſſia.*
The College of the Converts at *Cologne.*
The College of C—— at *Padua.*
The College of *Dillingen* in *Germany.*
The College of *Fulde* in *Germany.*
The *Hungarian* and *German* College at *Rome.*
The *Greek* College at *Rome.*
The College of the *Switzers* and *Griſons* at *Milan.*
The *Iriſh* College of the *Dominicans* at *Louvain.*
The *Iriſh* College at *Paris.*
The *Iriſh* College at *Rome.*
The College of *Vilna* in *Lithuania.*
The *Illyrick* College at *Fermo.*
The *Illyrick* College at *Loreto.*
The *Engliſh* College at *Douay.*
The *Engliſh* College at *Rome.*
The College of the *Italians* and *Lombards* at *Paris.*
The College of the *Maronites* at *Rome.*
The College of *Olmutz* in *Moravia.*
The College of S. *Pancratio* in *Rome*, for the Barefooted *Carmelites* Miſſionaries.
The College of S. *Pietro Montorio* at *Rome*, for the Reformed Miſſionaries.
The College of *Prague* in *Bohemia.*

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The *Scotch* College of *Rome.*
The *Scotch* College of *Madrid.*
The *Scotch* College of *Paris.*
The *Scotch* College of *Douay.*
The College of *Vienna* in *Auſtria.*
The College of *Gratz* in *Stiria.*
The *Roman* Seminary.
The College *de propaganda Fide*; and many other Leſſer Colleges, which I ſhall not mention.

An Account of all theſe Colleges would be foreign to my preſent Deſign: I ſhall only ſay in general, that the Holy See is at prodigious Charges for the Education of Novices in many of them; and if the End for which they were founded by the Popes, was but partly obtained, it would certainly be the beſt way to inſtruct Miſſionaries, and to ſettle Miſſions all over the World. But the Superiors neglect to put in Execution the Will of the Founders; the Adminiſtrators alienate Legacies to their own Uſe; and ſuch is the Reſpect of Perſons, that thoſe Abuſes, inſtead of being redreſſed, increaſe every Day. There is no Hope of preventing them; and theſe Colleges, eſpecially thoſe that are governed by the Jeſuits, will never afford any Perſon well qualified to be a Miſſionary. A ſtrict Viſitation would be the only Remedy for ſuch an Evil; and the Viſitors ſhould obſerve the following Directions.

1. They ſhould exactly reviſe the Old and New Accounts, in order to know whether the Expences have been reaſonable, and ſuited to the Perſons maintained in thoſe Colleges.

2. They

2. They ſhould make a very exact Perſonal Viſitation, both of the Superiors and Novices, and likewiſe of the Servants, who frequently give very good Information, when they are ſtrictly examined.

3. They ſhould ſee what Improvement the Novices make in their Studies, and get them examined by Strangers, to avoid any Colluſion.

4. What they ſtudy; uſeful or uſeleſs Sciences; whether their Studies anſwer the Deſign of the Founders; whether they are inſtructed in Controverſies, Caſes of Conſcience, the Chriſtian Doctrine, and the way of Teaching it; whether they know the Ceremonies of the Church; whether they can Adminiſter the Sacraments, make mental Prayers, and teach others to do the ſame; whether they Exerciſe themſelves in Spiritual Conferences, and Domeſtick Exhortations.

5. What Improvement they make in Piety, and in Chriſtian and Eccleſiaſtical Virtues.

6. How the Novices are admitted; whether the Bulls, Decrees, and Orders of the Founders and the Popes, are obeyed.

7. Whether the Rules are obſerved; what they are, and by whom made; and with what Authority the Novices lay new Burthens upon themſelves without the Permiſſion of their Superiors.

8. How they are uſed as to their Diet, Cloaths, and other Neceſſaries; what is the Quantity and Quality of their Diet and Cloaths.

9. How they are uſed in Time of Sickneſs. (Upon this Occaſion the Phyſician ought to be examined.)

10. Whether the Repetitions are performed; how, and by whom; whether old and uſeleſs Men are made Superiors.

11. Whether the Number of the Servants is too great; whether there are ſuperfluous Superiors or

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Fathers, or whether they are a Grievance to the College.

12. Whether the Novices are under the Command of any Body else, besides the Rector; whether the Servants assume any Authority over them, but particularly whether the Lay-Brothers do it.

13. Whether the Superior gives any Scandal, or does his Duty; whether he eats in the Refectory with the others, and has a different Diet.

14. Whether the Superior has any Favourites; who they are; and what Disorder arises from thence.

15. Who is the Confessor, and Spiritual Director of the Novices; and if they desire to confess their Sins to one, who is not acceptable to him, whether they are allowed to do it.

16. Whether they frequently confess their Sins, and receive the Communion, and with what Devotion; whether they do it freely, or are obliged to it.

17. Whether any Calumnies are raised to expel them from the Colleges, and what they are.

18. Whether they are induced to turn Monks, and by what Means; whether it be with Threatnings.

19. Whether Factions and Dissensions are fomented among them, and for what Reason.

20. Whether they persecute one another, when they have Recourse to the Superiors, and particularly to the Congregation. They should give an Account of every Particular.

21. Whether any Endeavours are used to make them slight the Ecclesiastical State, and to persuade them to be mere Seculars.

22. Whether

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22. Whether the Orders of the Congregation are obſerved concerning the Oaths, which the Novices are obliged to take.

23. How they are made Prieſts, and when; and what Obligation is laid upon them, after they have been ordained, eſpecially with reſpect to Maſſes.

24. Whether, when they take Orders, they are ſtrictly examined, or not; for their Examination ſhould be much more ſtrict, than that of other Prieſts, who remain in the Catholick Countries; whereas they are to go among the Infidels.

25. Whether they underſtand Excommunications, Suſpenſions, Irregularities, and other Things of that Nature.

26. Whether the Superiors, or others, keep Correſpondence with them, when they have left the College; and whether they never write to any Body, or give no Account of themſelves.

27. The Viſitor ſhould have a Liſt of the Novices, who have left the College.

28. He ſhould enquire, whether at the Admiſſion of the Novices, any regard is had to Intereſt, Profit, and Recommendations, and not to Juſtice and Capacity.

29. Whether, when it has been found out that they are not fit for a Studious Life, or that they are looſe, they are ſent away, or kept in; and why.

30. Whether their Names are ſent to the Congregation, as 'tis required by the Bulls.

31. Whether the Decrees made in the former Viſitations are obſerved, and what they are.

32. Whether they neglect to receive the Rents; and whether they keep an Account of the Receipt and Expences, and how.

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33. What use the Rents have been put to, especially when the Number of the Novices was not compleat, obliging them to give an Account of deficient Months: For Instance, if some Novices go away, after they have finished their Studies, and others come in, what becomes of those Months, when there is a Vacancy.

34. How the Money brought in by the Novices is disposed of, and whether it be paid at their coming in; and in such a Case, whether it be put to Interest during the Time of their Studies, and who gets that Interest. In the *German* College, the Novices bring in a Hundred Crowns upon their Admission, which are not restored to them, but when they go away. Thus many Hundred Crowns remain in the Hands of the Fathers; and because it is not likely that this Money should lie Dead, the Question is to know what becomes of the Interest, whether it goes to the Profit of the College, or of the Novices, or of some Body else.

35. Boarders go often by the Name of Novices, & *vice versa* the Novices by the Name of Boarders.

The Visitors should ask all these Questions, and many more, which the Writings, preserved in the Archives of the Congregation, may easily afford.

The SEMINARY *of* PARIS.

UPon this Occasion I think I ought to take particular Notice of the Seminary founded at *Paris* for the Foreign Missions. In that Seminary, great Care is taken to examine the Character of all those, who present themselves to be employed

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ployed in those Missions: They are instructed in every Thing necessary for such a Holy Ministry; and besides, exercise themselves in several Parts of *France*. That Seminary has afforded the Apostolical Vicars of *China*, the Apostolical Vicar of *New France*, now Bishop of *Quebec*, and all the Missionaries, who have been sent with them by the Congregation. In short, that College has always produced Men of an Apostolical Spirit. There is in it an Office well settled, to manage the particular Affairs of the Missionaries, and those of the Missions. All temporal Concerns are carefully attended to; and the Piety of the King, Clergy, and Nobility, affords many Supplies. As for Spiritual Things, they are directed by the Congregation *de propaganda Fide*.

ASIA.

THE greatest Part of *Asia* is inhabited by Infidels; and those few Christians, who live among them, are full of the Errors of *Arius*, *Nestorius*, *Dioscorus*, *Eutyches*, and other Hereticks and Schismaticks. They are all united with their Patriarchs in their Disobedience to the Head of the Universal Church. And though the Holy See endeavours to convert those Nations, yet it makes but a small Progress; either because the *Turks* will not allow of any Change of Religion among them, unless they embrace the *Mahometan*, or because the Patriarchs and Metropolitans keep up this Aversion to the Church of *Rome* out of Ignorance and Avarice: We ought therefore to commit our selves to the Providence of God. However, the Congregation does all that is possible to reclaim that Part of the World; and they make

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a much greater Progreſs among the Idolaters, than among the Schiſmaticks.

CYPRUS.

A *Latin* Biſhop is always kept in *Cyprus*: He has the Spiritual Government of the whole Kingdom, and now the Title of Biſhop of *Baffo*. The Congregation has ſent a *Franciſcan* into that Iſland: The Miſſions are performed in the Ports and Maritime Towns by the *Capuchins*, and the *Reformed*, beſides the *Minor Obſervantins*, who have an Hoſpice at *Nicoſia*, depending upon the Guardian of *Jeruſalem*. There are alſo in *Cyprus* many *Maronites*, all Catholicks, and provided by the Patriarch, who keeps a Biſhop there. Excepting the *Latins*, who are generally Merchants, and aſſiſted by the Miſſionaries, no great Progreſs can be made in that Iſland, becauſe 'tis full of *Turks* and *Greeks*.

The Congregation does alſo keep a Miſſionary at *Rhodes* with a Maintenance of Fifty Ducats a Year, for the Relief of the Chriſtian Slaves, who come thither in the *Turkiſh* Galleys. There is a ſmall Church in the City of *Rhodes*.

MARONITES.

THE *Maronites*, who are very Numerous, inhabit Mount *Liban*. They are all Catholicks, reunited to the Church of *Rome*, and governed by a Patriarch, whom they call Patriarch of *Antioch*: Though the Patriarch of *Antioch* is a *Greek*, who reſides at *Damaſcus*. They have Biſhops,

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ſhops, Prieſts, and Monks of St. *Antony*, and are very poor, being more oppreſſed and tyrannized by the *Turks*, than other Chriſtians, becauſe they profeſs the Catholick Religion. The Congregation provides the *Maronites* with Eccleſiaſtical Books, and Church-Paraments. When that People have got a New Patriarch, they ſend to *Rome* to have him confirmed by the Pope, to whom they pay their Obedience. They have a College in *Rome*, and had another heretofore at *Ravenna*. The Miſſions are performed by the *Capuchins*, and *Minor Obſervantins* of *Jeruſalem*, *Tripoli*, *Barut*, and other Places near Mount *Liban*. They do a great deal of Good to that People, beſides their good Offices to the *Latins*, who come from *Europe* to Trade there. There are alſo barefooted *Carmelites* at *Tripoli*, and upon Mount *Carmel*.

The HOLY LAND.

THERE are no Miniſters of the Congregation in the *Holy Land*, but ſome Convents of *Minor Obſervantins*; one at *Jeruſalem*, conſiſting of Forty Monks, another at *Bethlehem*, and a Third at *Nazareth*, not ſo Numerous as the former, under the Obedience of the Guardian of *Jeruſalem*. Thoſe Monks perform Divine Service at the Holy Sepulchre: They have lately been deprived of that Sanctuary by the *Greeks*, who have obtained it from the Grand Vizier for a Sum of Money; but we hear now that the *Franciſcans* will recover it, at the Sollicitation of the Chriſtian Princes, (occaſioned by the repeated Inſtances of *Clement* X,) and for a large Sum which thoſe Fathers have gathered in *Chriſtendom*. That Country is full of *Greeks*, *Armenians*, *Cophtes*, and other *Eaſtern* Schiſmaticks,

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maticks, who have also the keeping of some *Holy Places*. The *Latins* are but few, and most of them Foreigners and Pilgrims.

SYRIA.

THE Missions are performed in *Syria* by the *Capuchins*, and barefooted *Carmelites*, and carried on with good Success, especially at *Aleppo*, where there are also several Jesuits. The *Carmelites* brought over to the Catholick Religion the Patriarch of the *Syrians*, with a great Part of his People. He was a Holy Man, esteemed and beloved by the Congregation, from whom he received a Yearly Pension of Two Hundred and Fifty Ducats. But whilst the Congregation had some Thoughts of giving him a Catholick Coadjutor by reason of his declining Age, we have had the News of his Death, and that a wicked Schismatick did immediately intrude himself into the Patriarchal See. That Man has already perverted the whole Nation; and puts the *Turks* upon persecuting the Catholicks and Missionaries, to the great Prejudice of the Catholick Religion. Your Holiness, being informed of it, has ordered Monsignor *Picquet*, Apostolical Vicar of *Babylon*, to endeavour, in his Way through *Aleppo*, to remedy such an Evil, and to suggest to the Congregation the most proper Means for suppressing the New Schism. It would not be amiss to send a *Latin* Bishop to reside at *Aleppo*, that he may have an Inspection over all the Monks, (who are continually quarrelling among themselves,) and give the necessary Assistance to the Catholicks, especially at this Time of Persecution. But I think it will be difficult to settle a Bishop there, without

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out giving a great deal of Money to the *Turks*: And though it has been repreſented to the Congregation, that the Epiſcopal Character being united to the Dignity of Conſul of *France*, he would be free from all Inſults, and might be very ſerviceable to the Catholick Faith; yet the Congregation did not approve of it for ſeveral Reaſons.

MESOPOTAMIA.

THE *French Capuchins* are the Chief Miſſionaries in all that Part of *Aſia*, which reaches from *Syria* to the *Indies*. Thoſe Fathers in *Meſopotamia* brought over to the Catholick Church the Archbiſhop, who was ſeveral times impriſoned; and then he came to *Rome*, and lived for ſome time in a College, where he was very civilly uſed by the Congregation. Afterwards he was ſent back to his Reſidence; and we are now informed that he has been made Patriarch of the *Neſtorians*, and that he deſires to have the Approbation of the Holy See. There are ſome *Capuchins* at *Moſul*; and the Biſhop of the *Jacobites* lives there. That City is alſo the Reſidence of the abovementioned Patriarch of the *Chaldeans*, who profeſs the Errors of *Neſtorius*: Their Number does not exceed a Thouſand at *Moſul*; but there are Forty Thouſand diſperſed in the Mountains. *Bagdad* is ſituated in *Meſopotamia*: The *French Capuchins* have a Church and an Hoſpice in that City, where they make a good Progreſs, being very acceptable to the *Turks*, by reaſon of their great Skill in Phyſick and Mathematicks. The *Syrians* and *Armenians* of that Town, who have all embraced the Catholick Religion, go to the ſame Church; and

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their Children are instructed by the *Capuchins*. The Number of the Faithful being very great at *Bagdad*, a Bishop was appointed there; and the Congregation had a Legacy of Six Hundred Crowns a Year for him. A *French Benedictine* was nominated to go thither; but he always refused to obey the Orders of the Congregation. Wherefore they have deputed, in the Quality of Apostolical Vicar, and with the Title of Bishop *in Partibus*, Monsignor *Picquet*, an Excellent Priest, who has been Consul of *France* at *Aleppo*. He is a Person of great Piety and Zeal; and therefore he will do a great deal of Good there, unless his Indispositions prevent it.

PERSIA.

THE King of *Persia*, though a *Mahometan*, keeps some Correspondence with the Holy See: Several Apostolical Briefs have been written to him, which he has answered; and Your Holiness has lately received a Letter from that Prince. In the Time of *Paul* V. of Holy Memory, the Barefooted *Carmelites* were sent into *Persia*, and having presented the Pope's Brief to King *Abbas*, he received it with great Respect, and gave them a Palace in *Ispahan*, of which he had deprived the General of the Artillery. Those Fathers have built a Convent there, and a Church with Four Chapels in it, besides the Great Altar dedicated to the most Holy Virgin. They live at *Ispahan*, as Ambassadors from the Pope; and several *Augustins*, *Jesuits*, and *Capuchins*, reside in that City, with the like Character; the first as Ambassadors from the King of *Poland*, the second from the King of *Portugal*, and the third from the King

King of *France*. But of late the *Carmelites* are the only Monks allowed to live at *Iſpahan*: The others have been expelled from thence by the Firſt Miniſter of State, a very Zealous *Mahometan*, who believed that Town was polluted by the Chriſtians, becauſe they drank Wine continually, and gave Occaſion to the *Perſians* to do the ſame. Thoſe Monks were therefore ordered to ſell their Houſes; and a Place was aſſigned for them out of the City, (as 'tis practiſed at *Conſtantinople*,) where they have a Houſe and a Church.

There is a Town, which is a Colony of the *Armenians*, that ſtands Two Miles from *Iſpahan*, and was built by King *Abbas*. It contains Sixteen Thouſand Souls: There are in it many Churches, Monks, and Nuns, with the Archbiſhop, and Clergy, all Schiſmaticks. The *Carmelites* take great Pains to enlighten thoſe *Armenians*, but make no great Progreſs, becauſe that Nation is very obſtinate.

'Tis not long ſince the *Capuchins* are gone to live at *Bander-abaſſi*; the Company of the *French* Merchants having ſettled a Factory there. It is a Sea-Port upon the *Perſian* Gulph, called at firſt *Comorrone*; but it has now its Name from King *Abbas*, who removed thither the Commerce of the City of *Ormus*, which he had deſtroyed.

There are alſo Barefooted *Carmelites* at *Schiras*, a very Large and Ancient City, Twelve Days Journey diſtant from *Iſpahan* Eaſtward. Thoſe Fathers have there a very good Houſe, built from the very Foundations, like a Convent, with a ſmall Church. In this City, the *Perſians* apply themſelves very much to the Sciences; and all Chriſtians, without excepting the Monks, are allowed by way of Diſpute to oppoſe the Law of *Mahomet*. But when the *Perſians* are convinced of

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the Falſity thereof, inſtead of embracing the Catholick Religion, they profeſs Atheiſm, and do it privately, for fear of being puniſhed.

ARABIA.

BASSORA is a very Ancient City, belonging to *Arabia Deſerta*, and ſituated at the Conjunction of the *Tygris* and *Euphrates*, where they fall into the *Perſian* Gulph. It is famous, not only for being the Birth-place of *Avicenna*, but alſo for its great Trade, being reſorted to by all the Travellers and Merchants, that come from *Conſtantinople*, *Naploſa*, *Damaſcus*, *Aleppo*, *Moſul*, *Bagdad*, and from all the *Turkiſh* Dominions. There are in that Town ſome Barefooted *Carmelites*, who have a good Houſe and a Publick Church granted them by an *Arabian* Prince, who was lately diſpoſſeſſed by the Grand Signor, and finding no Refuge in *Perſia*, was received by the *Great Mogul*. Thoſe Fathers are ſupported by the *Turks*, becauſe they believe that the Concourſe of the Chriſtian Merchants, who come to Trade there, would not be ſo great, were it not for them and their Church. Nay, the *Turks* do frequently carry to them their little Children, when they are a dying; by which Means thoſe Children receive the Salvation of their Souls with their Baptiſm. *Baſſora* is now governed by a *Baſha*, who is rather an Abſolute Prince, though he pays Tribute to the Grand Signor, and the King of *Perſia*. The *Carmelites* are very civilly uſed by him; and it may be ſaid they enjoy all manner of Liberty.

There are many *Chriſtians of St. John* diſperſed in the adjacent Parts: They have no Sacraments, no

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no Faith; they live as they think fit, and are full of Ridiculous Fables. Several of them are daily converted, and baptized in the Church of the *Carmelites.*

There were formerly Two other Missions of the same Order; the one, together with the Noviciate, in the City of *Ormus*, which was taken from the *Portugueſe* by the *Perſians*, with the Aſſiſtance of the *Engliſh*, who have ſince very much repented of it; and the other at *Maſcate*, which did belong to the Crown of *Portugal*, and was taken from them by the *Arabians.*

GEORGIA.

GEORGIA, ſituated between the *Black Sea* and the *Caſpian Sea*, is divided into Four large Provinces, which plentifully afford every Thing neceſſary for Life; but there is a great Scarcity of Money for want of Trade. The Men have a good Complexion, look well, and are good natured; and the Women are tall and beautiful: Hence it is, that the *Georgians* do not ſcruple to ſell frequently their Children to the *Turks* and *Perſians*, to get a Livelihood. The Congregation has ſent into that Country, within theſe few Years, the *Italian Capuchins*, who live at *Tifflis*, the Capital City, where the Prince, who is tributary to the King of *Perſia*, makes his Reſidence. There are in that Town a great many *Armenians*; and ſome of them are now and then converted to the Catholick Religion. The *Georgians* follow the *Greek* Rite in the *Georgian* Language. Before the *Capuchins* were ſent into that Country, the *Theatins* and *Auguſtins* performed the Miſſion there; but having fled from thence by Reaſon of the

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Wars, they forſook that Miſſion, and their Churches and Effects were ſeized. Hence it is that thoſe Miſſionaries have often deſired, that the Court of *Perſia* might be prevailed upon to procure the Reſtitution of thoſe Effects, which might be of great Uſe to the Miſſion.

MINGRELIA.

MINGRELIA, a Mountainous Country bordering upon *Georgia*, is Four Hundred Miles in Compaſs; and there is no City in it, but only a Caſtle, which, for want of good Foundations, falls to Ruin. All the Houſes of this Country are built with Timber, and covered with Straw. The Inhabitants have no Sort of Current Money, and Buy and Sell by Exchanging their Goods. They are great Thieves; and Theft is not accounted a ſhameful Thing among them, but Addreſs and Induſtry: The Laws inflict a very ſmall Puniſhment upon thoſe that are guilty of it. The *Mingrelians* are very clowniſh; and though they profeſs themſelves to be of the *Greek* Church, yet they have many other Errors: They don't obſerve the uſual Form of Baptiſm, and have baptized the Children of the moſt Conſiderable Perſons with Wine. There is in *Mingrelia* a Schiſmatical Patriarch, with ſome Biſhops, who are elected by the Prince. He chuſes them among the Monks, who eat no Fleſh, and are generally vicious and ignorant. There are in the whole Country Six Schiſmatical Churches, wherein Divine Service is only performed upon the Chief Holy Days; and the People meet there to eat ſomething, which they bring, in order to be bleſſed by the Biſhops. The *Mingrelians* are aſſiſted by

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by the *Theatins*: Thoſe Monks, as well as the *Capuchins*, are maintained by the Congregation; and if they make but few Converts, they take great Pains in Baptizing the Little Children brought to them, when their Lives are deſpaired of. Their Profeſſing Phyſick endears them to the People, and even to the Prince. There is now but one Miſſionary in *Mingrelia*; and therefore the Congregation has ordered the General to appoint a New Miſſion as ſoon as poſſible. He has pitched upon Three Monks, who will quickly ſet out for that Country.

CIRCASSIA.

CIRCASSIA is full of Rivers and Shallow Waters; and in ſome Places there is no walking, unleſs they be frozen. The People are extremely poor: They have no Money, and no other Profeſſion but Riding, Warring, and Robbing. Their Women are highly eſteemed at *Conſtantinople* for their Beauty. The *Circaſſians* are all Schiſmaticks, and under the Spiritual Government of the Patriarch of *Mingrelia*: As for the Temporal Government, they are ſubject to ſeveral Lords of that Country. The *Dominicans*, who reſided at *Caffa*, came into this Province, in the Time of Pope *Urban* VIII. and made a great Progreſs in it. But now there is no Miſſionary here: And therefore it would be neceſſary to think of a New Miſſion.

CURDISTAN.

THIS Country contains about Two Hundred Thouſand Souls, and appears very much diſpoſed to receive the Chriſtian Faith. Though the Inhabitants are encloſed by the *Turkiſh* Empire, yet they have never been ſubdued by the *Turks*, becauſe they live upon the Tops of Mountains. They profeſs themſelves to be Enemies to that Nation, and Friends to the Chriſtians. When they drink Wine, they take the Veſſel with both Hands, ſaying it is the Blood of *Jeſid*, that is, *Jeſus*, and have a great Veneration for the moſt Holy Virgin. But beſides that they have no Baptiſm, they are infected with a very pernicious Error derived from the ancient Hereſy of *Origen*; for they believe the Torments of Hell will not laſt for ever, and that the Devil will be at laſt reconciled with God. Hence it is that they will not ſpeak ill of him; but on the contrary, they worſhip and pray to him, as to an Angel: Nay, moſt of them keep a Black Dog in their Houſes, on Account of that Superſtition. Two of the moſt Conſiderable Perſons of that Nation, being baptized by the *Capuchins*, did frequently deſire to have Miſſionaries: Which moved the Congregation to ſend Two Miſſions thither in the Year 1671. one of *Capuchins*, and another of *Jeſuits*, who have not yet given an Account of the Progreſs they have made.

ARME-

ARMENIA.

THERE are Four Schiſmatical Patriarchs in *Armenia*. The *Armenians*, ſubject to the King of *Perſia*, are governed by one of thoſe Patriarchs, who has Fifty Nine Biſhops under him in the *Turkiſh* Dominions. The Patriarch of the *Leſſer Armenia* came to *Rome* in the Year 1666, where having made Profeſſion of the Faith, he was maintained in a College, and at his Departure provided with a Hundred and Fifty Ducats for his Journey, beſides many other Favours granted him upon the good Character given him by the barefooted *Carmelites*, and the *French* Conſul of *Aleppo*. But he was hardly ſet out, when News came that he perſiſted in the Schiſm more than ever, having diſcovered himſelf upon that Head at *Legorn* and *Venice*; and therefore he was not allowed to go to *Leopol*, for fear he ſhould very much prejudice the Reunion already ſettled among the *Armenians* of that City. The Congregation has an Archbiſhop in the *Greater Armenia*, *viz.* the Archbiſhop of *N*—— who is always a *Dominican*; for there are in that Country ſome Convents of thoſe Monks, who make up the Clergy of this Archbiſhop, and maintain in the Catholick Faith the *Armenians* of ſome Towns ſubject to the King of *Perſia*. Thoſe *Armenian* Converts ſuffer great Perſecutions from theſe Infidels; and therefore Pope *Clement* IX, of Holy Memory, writ a Brief to the King of *Perſia* in their Favour. The Anſwer of that Prince arrived in the Time of *Clement* X, being brought by Two *Dominicans* of that Province, who were ſent back with new Briefs and Preſents. The Church above-mention-

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ed is now without a Paſtor, becauſe Father *J* —— who had been elected by the Congregation, being come to *Rome* in order to be conſecrated, has been deprived for Inſufficiency; beſides that thoſe *Armenians* pretend to have the Right of Nomination by Virtue of a Brief of *Paul* III, and have declared that they will not have the ſaid Father. The Congregation expects a more certain Account of the Matter, to provide that Archbiſhoprick with a Perſon well qualified, and acceptable to that People.

The Schiſmatical *Armenians*, without excepting the Biſhops and Patriarchs, are all extremely Ignorant: They mind nothing but Trade, and go all over the World to traffick. Were it poſſible to make them renounce their Schiſm, and get a competent Learning, no Nation would be more proper for the Propagation of the Faith, becauſe they are diſperſed every where.

Father *Piſcopo*, a *Dominican*, who has been a Viſitor in thoſe Parts, and was acknowledged Ambaſſador from Your Holineſs by the King of *Perſia*, when he preſented to him the above-mentioned Briefs of *Clement* X. is lately come back, and has brought to Your Holineſs and the Congregation Letters from the Patriarch of *Cemiadzin*, whoſe Name is *Jacob*. That Patriarch has ſent the Profeſſion of his Faith, which he made before the ſaid Father, and declares that he will be Obedient to the Holy See, and endeavour to perſuade the whole Nation to pay the ſame Obedience. Nevertheleſs, becauſe the *Armenians* are a very deceitful People, one may very well doubt whether it be not a counterfeited Converſion, to get ſome Money from your Holineſs. But on the other ſide, his Promiſes ought not to be ſlighted; and all poſſible Diligence ought to be uſed to make him perform them. In the mean Time, a new

Attempt

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Attempt might be made to enlighten that People, with the help of the *Armenians* of *Poland*, and particularly of the Novices of the College of *Leopol.* Beſides, ſome *Armenians* ſhould be admitted into the other Colleges, and inſtructed in Religion and Learning by themſelves, till they have quite forgot their Errors, and have well imbibed the Catholick Doctrines and Maxims. A Miſſion ſhould be alſo ſettled in the Chief City of *Armenia*, where the Patriarch Reſides; and the *Italian Capuchins*, who are already in *Georgia*, might be ſent thither.

The LESSER ASIA.

THERE are no other Chriſtians in the *Leſſer Aſia*, but ſome few *Eaſtern* Schiſmaticks; the whole Country being generally inhabited by the *Turks*, excepting *Smyrna*, where the Congregation uſed to keep a *Latin* Archbiſhop, becauſe there is a great Concourſe of *European* Merchants, beſides many Catholick Inhabitants. But now the Congregation keeps only an Apoſtolical Vicar in that Place, with a Yearly Allowance of Forty Ducats: His Name is D. *Leone Macripodati* of *Scio*. There are at *Smyrna* ſome *French Capuchins*, who fall out every Day with the *Reformed*, on Account of the Parochial Right; which is the Reaſon why the New Viſitor of the *Archipelago* has been ordered to Viſit alſo that Church.

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EAST-INDIES.

THough the Antients had ſome Knowledge of the *Eaſt-Indies*, yet 'tis certain the Diſcovery of thoſe Countries ought properly to be aſcribed to the *Portugueſe*, who having croſſed vaſt Seas, made themſelves Arbitrators, if not Maſters of all thoſe Coaſts and Iſlands, which are divided into ſo many Kingdoms and Dominions inhabited by *Mahometans* and *Idolaters*; and the *Portugueſe* have been poſſeſſed of them for a long Time to the great Advantage of the Catholick Faith. What put a ſtop to the Converſion of the *Indians*, was their Fear, if they ſhould turn Chriſtians, of becoming Subjects to the Crown and Laws of *Portugal*; for thoſe Nations being divided into ſeveral Tribes, (which they call *Caſtes*,) had rather ſuffer any Torment, and Death it ſelf, than forſake their own Tribe. And therefore a Jeſuit, whoſe Name was *Robert de Nobili*, before he went upon a Miſſion into the Kingdom of *Madure*, uſed himſelf to the Auſtere Life of the *Brachmans*, abſtaining from Wine, and Fleſh, and every Thing that has Life in it. The Firſt Tribe of the *Indians* is that of the *Brachmans*, who are highly eſteemed and reſpected by all the other Tribes. That Jeſuit being arrived in the *Eaſt-Indies*, ſaid he was a *Brachman*, (which was no Lye,) and made a wonderful Progreſs in the Converſion of the *Indians*, preaching up continually that every Body might remain in his own Tribe. After he had converted Twelve *Brachmans*, he made them his Companions and Catechiſts, and baptized in a very little Time Forty Thouſand Perſons of all Tribes. Being ſenſible of the great Uſefulneſs of this Method

to

to convert the Heathens, he propoſed the Erecting of a Seminary of *Brachmans*, to make them, if not Prieſts, at leaſt Catechiſts; but the *Portugueſe*, and the Jeſuits themſelves, did not approve of it. Thus after the Death of that Father, the true Method of keeping and increaſing the Number of the New Converts fell to the Ground. There are in the College *de propaganda Fide* ſome Places for the *Brachmans*, founded by Cardinal *S. Onofrio*; and Three *Brachmans* are at this preſent Time educated in that College.

The EMPIRE *of the* GREAT MOGUL.

THE Empire of the *Great Mogul* is an In-lett into the *Indies*, both by Sea and Land. By Sea, becauſe the next Port to *Guadel*, (the laſt in *Perſia*,) is that of *Tatta* the firſt great City of that vaſt Empire. By Land, becauſe thoſe who go into the Dominions of the *Great Mogul* by the way of *Perſia*, muſt come to *Cabul*, or *Candahar*, Two of the Chief Towns belonging to that Prince. His Empire conſiſts of Thirty Seven Kingdoms, now reduced into Provinces, where he keeps Governors; ſo that he is equal to, if not greater than, the *Turkiſh* Emperor in Power and Riches. As for his Religion, he is a *Mahometan*, and follows the Expoſition of the *Alcoran* made by *Ali*. He has a great Veneration for one of his Anceſtors, who reigned at the End of the laſt Century. This laſt Prince ſeems to have had ſome Knowledge of the Catholick Religion; for he had a great Eſteem for the Holy Images, and for our Prieſts. Nay, he ſent for one, as far as *Bengala*, to be inſtructed by him; but becauſe he did not well underſtand the

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the Myſteries of our Faith, and would not part with his Concubines, he could not be converted. This Emperor was ſucceeded by his Son, who when in Rebellion againſt his Father, was ſubdued by the Advice of the *Portugueſe*, who had before refuſed to join with him. Whereupon that Prince ſwore to his falſe Prophet, that if ever he ſhould Reign, he would perſecute all the Chriſtians; and indeed he deſtroyed a whole Town belonging to the *Portugueſe*. However, becauſe many Converſions were made in his Father's Time, there was in the Year 1640, ſome hope of bettering the Condition of our Holy Religion; which is the Reaſon why the Congregation was deſired to ſend ſome Miſſionaries into that Country. The *Theatins* lived in the Kingdom of *Golconda*, Tributary to the *Great Mogul*, though it be extremely Rich becauſe of its Mines of Diamonds. That Miſſion of *Theatins*, which was the only one in thoſe Parts, is now quite over, all thoſe Miſſionaries being in the Hoſpice of *Lisbon*. But the barefooted *Carmelites* are ſettled at *Tatta*, a very large and Populous City above-mentioned, where they have a Church, and a certain Number of Faithful, very much leſſened ſince the *Portugueſe* were expelled from thence. *Suratte* is a Famous Port-Town, where the *French Capuchins* make their Reſidence. They are very Serviceable to the Miſſionaries, who go into the *Indies*, and return into *Europe*. To conclude, the *Great Mogul* allows Liberty of Conſcience in his vaſt Dominions, and does not hinder his Subjects from embracing the Chriſtian Faith. Which ſhould move the Holy See to provide that Empire with Miſſionaries, and even to ſend thither a Biſhop in order to propagate the Catholick Religion; for the Biſhop of *Hierapoli*, to whoſe Apoſtolical Vicariſhip thoſe Countries

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Countries have been committed, is not ſufficient for them.

IDALCAN *and other* KINGDOMS.

THERE is in *Idalcan*, (a very populous Kingdom of Heathens, not far from *Goa*,) a Congregation of Prieſts, who are Natives of that Country, and all *Brachmans*. They have made a vaſt Number of Converts, and live in Common, under the Rule of St. *Philip Neri*, founded there by the Biſhop of *Criſpoli*, who was alſo an *Indian*, and died lately very Old in our College *de propaganda Fide*. After he had been educated in *Rome*, he was made a Biſhop, and ſent into that Kingdom, where he built Two Churches at his own Charges. There is now in that Country one of his Kinſmen, with the Title of Apoſtolical Vicar: I mean the above-mentioned Biſhop of *Hierapoli*, who was bred in our College; and we have a good Account of him.

From what has been ſaid it appears, That the Natives of the *Eaſt-Indies*, when they can be had, and are well educated, prove more ſucceſsful than Foreigners; and that 'tis much better to ſend upon a Miſſion Biſhops with School-Maſters, than mere Prieſts, either Secular, or Regular.

Another *Indian* Biſhop has been lately made: He is a *Theatin*, and likewiſe related to the Biſhop of *Criſpoli* above mentioned. This new Prelate has the Juriſdiction of an Apoſtolical Vicar in ſeveral Kingdoms about the Cape of *Comorin*, and the Coaſt of *Peſcaria*. We have great hopes he will do a great deal of Good, notwithſtanding the Oppoſition he will meet with from the *Portugueſe*, who are diſpleaſed that Biſhops ſhould be ſent

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ſent from *Rome* into thoſe Parts without their Conſent; and if the Holy See does not put a ſtop to their Pretenſions, Religion will neither be propagated, nor preſerved, in the *Eaſt-Indies*.

MALABAR.

CHriſtianity was eſtabliſhed in this Country by the Glorious Apoſtle St. *Thomas*. The Chriſtians, who live in the States of Twenty One Petty Kings, have Fourteen Hundred Villages, great or ſmall, and a Hundred Twenty Seven Churches with their Prieſts; and the Number of theſe Chriſtians amounts to Two Hundred Thouſand. They have a great Veneration for the Holy Croſs, are very careful to pray for the Souls in Purgatory, and to Faſt; and though they live in Woods and Mountains, yet they prove very good Catholicks, and very Obedient to the Church of *Rome*. Such a Chriſtianity is very much eſteemed among thoſe Petty Kings, and enjoys many Privileges.

Theſe Chriſtians fell into the Schiſm of *Neſtorius* in former Times for want of Paſtors, and acknowledged for their Patriarch that of *Babylon*, who provided them with Biſhops, and governed them deſpotically in Spiritual Things. After they had lived for a long Time in that Hereſy, God was pleaſed to free them from it in a Miraculous Manner, through the Interceſſion of the Holy Apoſtle their Founder. For *Alexio Menez* of the Order of St. *Auſtin* having been made Archbiſhop of *Goa*, and at the ſame Time Vice-Roy of the *Indies*, that Prelate full of Zeal for the Salvation of Souls, and the Glory of God, went thither himſelf, and after many Labours and Sufferings,

purged

purged at last that People from the Error, wherein they had lived, and brought them into the Bosom of Holy Mother Church, in the Time of *Paul* the Vth of Glorious Memory, as one may see in the History of that Conversion printed by Father *Goveo*, a *Portuguese*, and a Companion of the said Archbishop at *Lisbon*.

Thus the Christians of *Malabar*, being brought over to the Obedience due to the Church of *Rome*, had an Archbishop of their own appointed for them; and many Jesuits were sent into their Country, where they continued about Forty Years. But, besides the Archiepiscopal Dignity, there being another, next to it, with the Title of Archdeacon, for Executing the Office of Vicar-General; always vested in a Native. This latter, who was a very ambitious Man, and never kept any great Correspondence with his Archbishop, (a Father of the Society,) and who knew that the Christians were displeased with the Jesuits, resolved to acknowledge him no longer for his Pastor, and got him expelled with all the Jesuits. And to render this Resolution the more authentick, having assembled the greatest Part of those Christians in a Church, he made them swear upon a Crucifix, that for the Time to come they would never acknowledge the Jesuits for their Pastors and Spiritual Directors, nor elect one of them to be their Head and Governor. Nay, the Folly of that People went so far, that they met again, and Twelve of the principal Priests consecrated the Archdeacon, and made him their Bishop. He continued to be looked upon as a Bishop, and to be esteemed and reverenced, ordaining, dispensing, confirming, and administring all the Sacraments of Mother-Church invalidly, expelling the true Curates and Priests from their Livings, putting in their Room those whom he had ordained, selling the Sacraments,

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ments, spoiling the Churches, with many other Sacrileges. Whereupon the Honest Priests, and the Christians obedient to the Holy See, gave Notice of it to the Court of *Rome*, and their Letters came in the Time of *Alexander* VII. of Holy Memory. They unestly desired to have the Barefooted *Carmelites*, who were quickly sent to them several ways, with large Powers; and after many Toils and Sufferings, they all arrived safe. God was very much glorified upon this Occasion; for the greatest part of those Christians, being sensible of their Error, returned to their Obedience to Holy Mother Church, as may be seen in a Book printed at *Rome* by Monsignor *Sebastiani*, now Bishop of *Castello*, and in another published by Father —— heretofore Procurator-General of the Barefooted *Carmelites*, who were both in *Malabar*, and had a Hand in such a Holy Work. Afterwards, in Opposition to that Intruder, who was one of the principal Men of that Nation, an *Indian* Bishop was elected, with the Approbation of the Holy See, and with the Title of Apostolical Vicar; and he has made a great Progress with the Assistance of those Fathers. The Congregation has lately sent thither Four other *Carmelites*, with the Power of giving a Succession to the said Bishop, in order to pluck out all the Roots of the pernicious Schism, occasioned by the impious Archdeacon, who intruded himself into the Episcopal Chair. We were certainly informed some Months ago, that he is dead; and therefore 'tis hoped those Catholicks, who were very much divided among themselves, will live in great Union for the Time to come.

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BENGALA.

THERE are in the Kingdom of *Bengala* (a vaſt and plentiful Country, watered by the *Ganges,*) about Twenty two Thouſand Chriſtians, divided into Eleven Pariſhes, each of which has a Curate, and a Vicar, in ſeveral Towns far diſtant one from another. The Catholick Faith was introduced into that Kingdom by the *Portugueſe*, who bought a great many Slaves, and took care to have them inſtructed and baptized with their Children. Beſides theſe, it is very difficult to find any Adults, who have been converted to our Holy Religion. The *Auguſtins* of the Province of *Goa* are Curates of the Churches in the Kingdom of *Bengala*, being ſent thither every Three Years by the Provincial Chapter. They have a Convent at *Ughéli*, whither they go firſt to learn the Language of the Country: The Jeſuits have alſo a Houſe in that City. There are in the Kingdom of *Bengala*, as well as in thoſe of *Aracan* and *Pegu*, (which are alſo under the Inſpection of the *Auguſtins*,) very great Diſorders, not only among the Lay-Chriſtians, who plunge themſelves into all manner of Vice, and particularly into Lewdneſs, but alſo among the Curates themſelves. The latter live a looſe Life, keep a great many Servants, are generally very ignorant in the Language, and the Sciences, and extremely greedy of Money; which has occaſioned many Inconveniences. The General of the *Auguſtins* ſhould be enjoined to remedy ſuch an Evil; and a good Apoſtolical Vicar ſhould be ſent thither as ſoon as poſſible, to remove theſe Diſorders for the Benefit of thoſe Catholicks.

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JAVA.

THE *Dutch* Company of the *East-Indies* having ſet Foot in the Iſle of *Java*, and built there the Town and Fortreſs of *Batavia* in the Kingdom of *Bantam*, made themſelves Maſters of the *Moluceo* Iſlands, took the City of *Malacca*, and ſettled themſelves in the Iſle of *Ceylon*. Afterwards going along the Coaſt of *Coromandel*, they ſubdued many other Places in the Kingdom of *Biſnagar*, and elſewhere, taking every thing from the Crown of *Portugal*. Beſides, they poſſeſſed themſelves of the Cape of *Comorin*, the Coaſts of *Travancor*, *Cranganor*, *Cananor*, &c. and of the famous City of *Cochin*. In ſhort, they made themſelves almoſt abſolute Maſters of all the *Eaſt-Indies*: And they are ſo Powerful, ſo Rich, and have ſuch Strong Fleets, that 'tis impoſſible to drive them away from thoſe Countries, unleſs *Holland* it ſelf be ſubdued. The King of *Denmark* has a Fortreſs called *Tranquebar*, upon the Coaſt of *Coromandel*; and the King of *England* is alſo poſſeſſed of *Matrás*, where the *French Capuchins* live, and are very acceptable to the Governor. The great Loſs of the *Portugueſe* in the *Eaſt-Indies* has occaſioned the Deplorable Condition of Chriſtianity in thoſe Parts; the *Dutch* having deſtroyed and profaned the Churches, converted the Sacred Veſſels to other Uſes, vilified the Holy Images and Relicks, and baniſhed all the Prieſts, particularly the Jeſuits. Thus 'tis impoſſible, without their Conſent, to preſerve, and much more to propagate the Catholick Faith in thoſe Vaſt Countries, where

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where it was professed with all Liberty, when the *Portuguese* were possessed of them.

GOA.

GOA, (a Fine and Populous City,) and some small Territories, are the only Part of the *East-Indies* that belongs now to the *Portuguese*. There is in *Goa* an Archbishop, (besides the Chapter and Clergy,) who pretends to be the Metropolitan of all the *East-Indies*. The *Portuguese* claim the Right of Nominating Bishops to those Churches, of which they were formerly possessed; but the Holy See has not hitherto confirmed that Nomination.

The PHILIPPINE ISLANDS.

AMONG these Islands, there are Forty under the Dominion of the King of *Spain*; but there is a vast Number of others, never yet conquered by the *Spaniards*, which form a very great *Archipelago*. Above Five Hundred Monks of several Orders, *Augustins*, *Franciscans*, *Dominicans*, *Jesuits*, and Barefooted *Augustins*, called there *Recollects*, are dispersed through those Islands, and reside in several Churches, where, (not by the Name of Curates, but of Teachers,) they teach the Christian Doctrine, and have made almost Two Millions of Converts, applying themselves with the utmost Care to the Propagation of the Faith.

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The most Considerable of the *Philippine* Islands is *Lusson*, in which stands *Manilla*, an Archiepiscopal City, very populous, and full of Churches, Convents, Colleges, Hospitals, and other Pious Places. About Ten Thousand *Chinese* live in the Suburbs, and some of them are daily converted to the Catholick Faith by the Monks: The *Chinese* are very ingenious; but the other Inhabitants are dull and lazy. The same Island contains Two other Bishopricks, *viz.* that of the *New Segovia*, and that of the *New Caceres*. A Third Bishoprick, called *of Jesus*, is in another Island.

Those Islands have heretofore produced very diligent Men for the Missions of *Japan*; and now many *Dominicans* and *Franciscans* go from them into *China*. And therefore, if the Consent of the *Spaniards* could be had, it would be an easy Thing to erect a Spiritual Arsenal in the Isle of *Lusson*, for all those Provinces and Kingdoms bordering upon *China*. Notwithstanding the great Number of Monks in these Islands, and the Progress of the Catholick Faith, there are some Faults: particularly the Neglect of many Conversions, which might be attempted without great Labour; and want of Charity towards the Sick, who are obliged to get themselves carried to Church, to receive the *Viaticum*, and the Extreme Unction. Besides, no Care is taken to make the Natives study; and Holy Orders are never conferred upon them, though they have the necessary Qualifications to be Ordained. I omit some other Faults, which the Bishop of *Heliopoli* has lately represented in a Memorial to the Royal Council of the *Indies* at *Madrid*: That Memorial has been delivered by the Nuncio to the Congregation *de propaganda Fide*.

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The Isles of the LADRONES, *otherwise called the* Marian Islands.

THESE Islands are in the *South-Sea*, about Three Hundred Leagues distant from the *Philippine*, and lie in a strait Line from *Japan* to *New Guinea*. They are very much unprovided with Things necessary for Life; and therefore 'tis but within these Ten Years, that a *Spanish* Jesuit, called Father *S. Vittores*, of a very Noble Family, did so prevail with the Queen, the Ministers, and his Superiors, that he settled there a Mission of his own Order, which made a great Progress in a very short Time. But at last he suffered Martyrdom with Two of his Companions; and therefore Six other Fathers were sent thither last Year, to the Assistance of the former Mission.

CHINA.

CHINA, a Vast Empire, divided from *Tartary* by a Wall of Five Hundred Leagues, is very populous, and abounding with every Thing necessary for Life, and Use, particularly with Wine, Sugar, and Silk. It is watered by many Navigable Rivers, and Chanels. The *Chinese* are Civil, Courteous, and Ingenious: They profess many Sciences, especially the Mathematicks. They boast of having invented Printing before us, and use Characters, like Hieroglyphicks, each of which signifies a Word: And the Number of

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thoſe Characters is ſaid to amount to Eighty Thouſand. The Inhabitants of *China* are all Idolaters, excepting ſome few, who have been made Chriſtians within theſe Hundred Years. The Progreſs of the Chriſtian Religion among the *Chineſe* was ſo conſiderable in the very Beginning, that one might have expected a ſpeedy and eaſy Converſion of that People. But the Fathers of the Society having obtained the Title of *Mandarin*, and the Eminent Poſt of Head of the Mathematicians, the *Chineſe* did not only baniſh them, but alſo raiſe a Perſecution againſt the Catholick Religion. They falſly accuſed thoſe Fathers, of keeping Intelligence with the *Portugueſe*, to the Prejudice of *China*, and deſigning to have it ſubdued by the *European* Nations. Whereupon the *Tartars*, (who now Reign in that Country conquered by the Father of the preſent King,) ſuſpecting, during that Prince's Minority, that the People had a mind to ſhake off their Yoke, prohibited all manner of Commerce with Foreigners, and particularly with the *Portugueſe*. But we are now informed, that this ſevere Edict has been recalled, and that it has been declared, that the Catholick Religion is not prejudicial to the Empire of *China*. And therefore the *Dominicans* of the *Philippine* Iſlands, the *Minor Obſervantins*, and even the *Jeſuits*, have begun to return into that Country. But the laſt Letters from thence inform us, that there are new Wars in that Empire; and that a *Chineſe* of the Ancient Royal Family has begun to expel the *Tartars*: And therefore 'tis to be feared, that ſuch a Change of Government may, for ſome Political Ends, occaſion new Perſecutions againſt the Catholick Religion.

SIAM.

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SIAM.

THIS Kingdom is situated in the *Southern* Part of the *Indies*, beyond the Gulph of *Bengala*, and consists of Eleven Provinces, (which were formerly as many Kingdoms,) the Chief whereof is *Siam*, so called from the Capital City. That Town, which lies upon the Sea, and has a very commodious Port, is the usual Residence of the King; and though that Prince is an Idolater, yet he allows the Publick Exercise of all Religions, not only there, but in the Whole Kingdom. Hence it is that one of the Apostolical Vicars, with the Consent of the Holy See, makes his Residence in that City: He has a Publick Church there, and has founded a Seminary, where the Natives are instructed in order to be made Priests. In the Beginning of the Mission, the King shewed some Inclination to the Catholick Faith; for he desired to be informed of all the Mysteries of our Religion, which were explained to him by the Missionaries in the *Siamese* Language: Besides, he ordered that the Catholicks should be provided with all the Materials necessary for the Building of their Church; which was executed. The greatest Obstacle to the Propagation of the Faith in that Kingdom, is the great Interest and Power which the *Mahometans* have there; for they leave nothing unattempted to introduce their Pernicious Sect. Nay, 'tis not long since the King was desired to embrace *Mahometism* by a solemn Embassy from the Queen of *Achen*, who Reigns in the most considerable Kingdom of the Isle of *Sumatra*, and also by the King of *Golconda*, who are both *Mahometans*. Notwithstanding what I have

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juſt now ſaid, the Miſſionaries have made a very great Progreſs, not only in *Siam*, but in the other Provinces, and baptized many of the Principal Perſons of that Court.

COCHINCHINA.

THIS Country, which borders upon *Tonchin*, was formerly one of the Provinces of this laſt Kingdom. The King of *Tonchin* having ſent one of his Kinſmen into *Cochinchina*, in the Quality of Governor, the latter made himſelf Maſter of it; and his Deſcendants keep it by force of Arms, being continually at War with the *Tonchineſe*. The Inhabitants of *Cochinchina* want no Wit, and are capable of hearkening to Reaſon. Hence it is that they appear very well affected towards Chriſtianity; and were it not for the Perſecutions, and Royal Edicts, they would quickly embrace it, knowing the Falſity of Idolatry, and the Truth of our Religion. This Kingdom is under the Paſtoral Care of the Biſhop of *Baruti*, and other Miſſionaries, who have made a very great Progreſs, not only there, but alſo in the Kingdom of *Ciampa* ſubject to the King of *Cochinchina*.

CAMBOIA.

THE Kingdom of *Camboia* borders upon that of *Siam*, to which it was formerly Subordinate; but now it pays Tribute to the King of *Cochinchina*. The Inhabitants are good natured and teachable, and the Women very Chaſt; but they are all Idolaters. There is in this Kingdom

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a very Antient Temple, as Famous among the *Gentiles*, as St. *Peter*'s Church at *Rome* among the Christians. Many *Talapoins*, who are the Doctors of the Law, live in that Temple; and all the Neighbouring Nations resort to it, to consult the Oracle, and go thither in Pilgrimage. Nay, the King of *Siam* himself, though an Enemy, sends every Year an Embassy to that Place.

The Apostolical Vicars have also made many Converts in this Kingdom; but because the Language of the Country is very difficult, and for some other Reasons, they have not been able to establish the Christian Faith as they desired. One of their Missionaries says that he has discovered in that Kingdom a very numerous Nation, whose Ears are one *Palm* broad. There are among them many Sorcerers, as well as in the adjacent Countries, out of whom our Lord Christ has not yet cast the Devil.

TONCHIN.

TONCHIN was Eight Hundred Years ago a Province of *China*; and 'tis not above a Hundred Years, since *Cochinchina* was a Province of *Tonchin*; but now it is a Kingdom separated from both. The Kingdom of *Tonchin* is almost as large as *France*: It lies in the Torrid Zone, and is very Fruitful, having the Sea on both sides, and being watered by above Fifty Rivers, which fertilize its Soil. Though the Government of this Kingdom is Monarchical, yet it may be said there are Two Kings in it; a *Nominal* One, called *Bua*, who lives in an Antient Palace, and never comes out of it, but once in a Year, to receive a Publick Homage; and a *Real* One, named

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Civa, who has a full Power and Authority over all the Provinces, makes War and Peace as he thinks fit, and is the Supreme Minister of the other, though independent upon him, excepting the Respect and Obedience which he pays to him. 'Tis to be observed, that those Two Dignities are equally Hereditary.

Father *Alexander de Rhodes*, a Jesuit of *Avignon*, was the first who brought Christianity into that Kingdom, where it was quickly spread by the Diligence of the Fathers, who accompanied him. But a violent Persecution forced them to leave that Country; so that in the Year 1666, when the Missionaries sent by the Bishop of *Baruti* arrived there, the Christian Religion was prohibited under very great Penalties. Nevertheless, by their Application and Virtue they have done wonderful Things, having converted some of the most Eminent Persons of the Court, and a vast Number of other Idolaters; and though the Persecutions have been revived, and attended with the Torments and Death of the Faithful, yet, (as it happened in the Primitive Church,) the Christian Religion hath increased more and more by the Blood of the Martyrs, And indeed it may be said now, that the greatest and best Part of *Tonchin* is Catholick: And if Your Holiness should write to that King, and invite him to embrace our Holy Religion, sending him some Presents, (which are a Sign of Esteem and Affection,) as 'tis practised in the *East*; the *Bua*, or the *Civa*, would easily turn Christian. The Bishop of *Leopol* might be intrusted with this Commission upon his Return, *Tonchin* being under his Apostolical Vicarship; and because that Kingdom is very large, and there are many Faithful in it, some other Bishops should be sent thither.

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The Holy See, in order to promote the Catholick Religion in *China*, *Cochinchina*, *Camboia*, *Tonchin*, &c. being moved to it by the Account which the Jesuits, and particularly Father *Alexander de Rhodes*, gave of those Countries, thought it proper to send Bishops into all those Kingdoms, both to instruct the Natives, and to confer Priestly Orders upon some of them. And indeed this seemed to be the only way of establishing, maintaining, and propagating the Christian Faith in those Countries; for it was not possible to send thither from *Europe* as many Missionaries, as they wanted. Some *French* Priests, who were Pious, Learned, and Zealous Men, offered to perform this great Work at their own Charges: Whereupon Three of them were made Bishops *in partibus* by *Alexander* VII. of Holy Memory, and sent into *China* and other adjacent Kingdoms in the Quality of Apostolical Vicars, with a sufficient Number of Priests. They arrived in the *East Indies*; and the Congregation knows how many Oppositions they met with from the Jesuits, who being the first Missionaries in those Parts, could not well bear to find themselves subjected to the Apostolical Vicars. They thought they had lost in a great Measure the esteem they were in, and that they should not be able to manage the *Indians*, as they had done before, that People being very sensible of the great Virtue and Disinterestedness of the Vicars. The Jesuits began therefore to cry them down in Publick Meetings, and even in their Churches; and raising a damnable Schism, exhorted the Faithful by Circular Letters to deny their Authority, and to pay no Obedience to them, making them believe with crafty Insinuations that they were Intruders, and Heretical Bishops, and that all the Sacraments Administred by their Priests were null. By Virtue of this Supposition

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ſition the Jeſuits did continually renew the Sacraments, preaching up that 'twas better to die without them, than to receive them from the ſaid Prieſts. Thus the new Miſſionaries being perſecuted and cried down by the Jeſuits, ſome were tranſported into the Inquiſition of *Goa*, and others barbarouſly expelled by the Heathen Princes. And though the Vicars endeavoured to make themſelves reſpected and feared, producing many Briefs written in their Favour by *Alexander* VII. *Clement* IX. and *Clement* X. of bleſſed Memory; yet Father *Tuciti* and Father *Marini*, who are the greateſt Oppoſers, (the former, becauſe he has a Patent of Vicar granted him by Father *Michael degl' Angeli* an *Auguſtin*, Governor of the Church of *Macao*; and the latter by reaſon of a Brief written by Pope *Alexander* VII to the People of *Tonchin*,) pretended to be the Heads of that vaſt Miſſion, and publickly maintained that the Vicars were *Janſeniſts*, and their Bulls Surreptitious, and conſequently that they would not obey them, and acknowledge them for their Paſtors. Nay, the better to prove theſe Aſſertions, the Jeſuits gave out that the Pope had granted, at the Sollicitation of the Crown of *Portugal*, as many Biſhops of their own Order, as they would have; and that there were Two in *Macao*, *viz.* One of *Japan*, and another of *China* and *Tonchin*. They added, That all the Bulls, which were not regiſtred in the *Chancery* of *Portugal*, were illegally obtained. They made uſe of profligate Men and Apoſtates, and beſtowed the beſt Preferments upon thoſe Chriſtians, who defended with moſt Eloquence the pretended Rights of the Crown of *Portugal*, and the Privileges of their own Society, againſt the Authority of the Holy See. In ſhort, the poor Vicars being in great Straits, found it neceſſary to ſend an Agent to the Court of *Rome*. They re-

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repreſented to that Court the Unhappy Condition they were in, and deſired ſome Aſſiſtance to prevent the loſs of thoſe Chriſtians, whoſe Converſion had been wrought with ſo much Trouble and Labour; and who by reaſon of the Falſities ſpread by the Jeſuits, knew not whom to believe; ſome doubting of the Validity of their Prieſthood, and others of being truly abſolved of their Sins; which occaſioned great Inconveniences. The Vicars added, that they loſt their Authority every Day, by reaſon of the great Impoſtures of the Jeſuits, and their Followers, who took hold of every Opportunity to get them expelled; and even writ many Calumnies againſt them to the Chriſtian Princes of *Europe*, leaving nothing unattempted to ſucceed in their Deſign.

Theſe juſt Complaints having been examined, new Briefs were drawn up by *Clement* X. of Holy Memory, at the humble Deſire of the Congregation, whereby he confirmed the former Briefs granted in Favour of the ſaid Vicars, and not only enlarged their Juriſdiction, but alſo encreaſed their Number; making a *Chineſe Dominican* the Fourth Apoſtolical Vicar in *China*, becauſe that Father being a Native, might more eaſily introduce the Chriſtian Religion into that great Empire. Aſte wards the General of the Jeſuits was ordered to put an end to theſe Diſorders with his Authority; and he writ a very ſevere Letter to his Religious, commanding them to obey the Apoſtolical Vicars. That Letter was put into the Hands of the ſame Agent, who being returned into the *Eaſt-Indies* delivered it to the Jeſuits. But they immediately anſwered, that they had other Orders from their General, and continued to perſecute the Vicars more than ever, croſſing them in every Thing, to the manifeſt Contempt of the Holy See, whoſe Briefs and Bulls were not executed,

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cuted, under the horrid Pretence that it cannot deprive the Crown of *Portugal* of its Rights. Whereupon, the Apoſtolical Vicars diſpatched another Agent to *Rome*, with repeated Inſtances that ſome Remedy ſhould be applied to the obſtinate Oppoſition of the Jeſuits; or that they ſhould be recalled by the Holy See, ſeeing what they did for the Service of God, did only expoſe them to be vilified and ill treated, it being impoſſible to live peaceably with thoſe Fathers, though they had often courted their Favour. A particular Congregation, *moſt Holy Father*, was to be held, Three Years ago, about that important Affair; but becauſe the Reſident, and then the preſent Ambaſſador of *Portugal*, acquainted the Holy See, that the King expected to be heard, that Congregation has been put off to this very Day. The Pretenſions of that Crown conſiſt in the Nomination of the Biſhopricks of the *Indies*; and becauſe the Kingdoms committed to the Care of the Apoſtolical Vicars, are ſuppoſed to be in the Dioceſes of *Macao* and *Malacca*, the Court of *Portugal* would deprive thoſe Vicars of their Juriſdiction, and ſettle there the Fathers of the Society; the above-mentioned Father *Marini* being already named to the Biſhoprick of *Macao*. I have often deſired the *Portugueſe* Ambaſſador, in the Name of the Congregation, to write down the Reaſons of the King his Maſter, that this Affair might be determined with mature Deliberation; but he always demanded ſome Time to write into *Portugal*, and never had any Anſwer. He has alſo applied himſelf, not only to the Congregation, but alſo to Your Holineſs, in order to know the Reaſons why the Holy See will not allow the Nomination above-mentioned; but the Congregation did always refuſe to ſatisfy him upon that Head, becauſe the Decorum, and Supreme Authority

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of the Holy See, do not allow of it. Besides, the Congregation being to meet at the End of the last Year 1677, about the Affair relating to the Jesuits in the *East-Indies*, that Minister used his utmost Endeavours to prevent it, pretending to be heard there, because that Affair concerns the Court of *Portugal*. To conclude; The Congregation has taken several Measures to suppress that Schism, if it be possible; but they cannot be registred here, because Your Holiness has ordered that they should be kept secret.

JAPAN.

JAPAN consists of Three great Islands, and is divided into Sixty Six Kingdoms. The Catholick Religion was first of all preached in that Country by St. *Francis Xavier*, and then by the Blessed *Peter Batta* Martyr. It made a great Progress in a short Time, and particularly in the City of *Nangesaky*, (or *Nangazachi*,) which is a Port of great Trade. The Number of the Christians in *Japan* did heretofore amount to Six Hundred Thousand. Some Bishops were made there; and many others were designed for that Country by the Congregation. The *Augustins*, *Dominicans*, *Franciscans*, and *Jesuits*, had there Seventy three Houses, with Churches, and Seminaries; and preached the Gospel with great Success. Many Things occasioned the Persecutions raised against the Catholicks, and the Destruction of Religion in *Japan*; but the main Cause was the Emperor's Suspicion that the King of *Spain* designed to subdue him, as he had subdued the King of *Mexico*, and some other Kings of the *West-Indies*. That Prince was the more inclined to think so, be-

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becauſe he was told, the King of *Spain* had made uſe of Monks in *America*, who by Preaching the Goſpel brought his Armies into thoſe Kingdoms. This Calumny was invented by the *Dutch* Heretiçks, who Traded in thoſe Iſlands; and the Emperor was confirmed in his Suſpicion, becauſe a Captain of *Biſcay* uſed to Sound the Ports of *Japan*, and performed, upon the Shore, the Military Ceremonies, that are practiſed at the taking Poſſeſſion of a Country; and becauſe the King of *Voxri*, tributary to that Prince, ſent an Embaſſy to the King of *Spain* in 1613. Hence it is that the Perſecution began in 1615. It ſeems, that the Fathers of the Society did alſo contribute to it, not only by meddling with Political Affairs, but alſo by Trading publickly; and therefore many of that Order were martyrized, with a vaſt Number of other Religious and Lay-People of both Sexes, and particularly an Army of Forty Thouſand Catholicks. Thus the Chriſtian Religion was deſtroyed in *Japan*; but if the Natives had been ordained Prieſts, it would have prevailed to this very Day, notwithſtanding all the Perſecutions. However, there are ſtill many Catholicks in that Country, who propagate the Chriſtian Faith among themſelves: The Fathers baptize their Children, and many ſuffer Martyrdom every Year. They ſtand in great Need of Miſſionaries; and the *Dominicans* of the *Philippine* Iſlands endeavour to ſend ſome privately.

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AFRICA.

THOUGH *Africa* is larger than *Europe*, yet it does not contain so many Inhabitants, by Reason of the Vast Desarts that are in it. The Congregation has taken care to send Missions into that Part of the World; but most of them did not remain there, because of the ill Temper of the *Africans*, and for want of Patience in the Missionaries.

EGYPT.

EGYPT, (a Noble Country in *Africa*,) where there is a continual Trade, especially at *Cairo*, *Alexandria*, *Damieta*, and *Rosetto*, and at *Suez* upon the *Red Sea*, was conquered by *Selim* in the Year 1517. It is now inhabited by the *Turks*, *Arabians*, *Greeks*, and *Cophtes*; and the *Arabick* Language is necessary for their Conversion. The Mission of this Country, consisting of *Reformed* maintained by the Congregation, resides at *Cairo*, from whence those Fathers may conveniently go to *Suez*, to comfort the poor Catholick Slaves kept in the *Turkish* Galleys. The same is practised by the Religious of *Alexandria*, who go to the Assistance of those of *Rosetto*, where the usual Exercises of the Missionaries are not forbidden, when they do not appear prejudicial to the *Mahometan* Religion. The Number of the Catholicks all over *Egypt* does not amount to Two Thousand, among whom there are many Merchants of several Nations, especially *French* and *Venetian*. The

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Cophtes make up Forty Thouſand Souls, and might eaſily be brought over to the Catholick Church, if they were inſtructed by good-natured Miſſionaries; for they are more teachable than all the other Schiſmaticks. They have a Patriarch: That Dignity is always beſtowed upon a mere Monk, who has conſtantly lived in Celibacy, and in a Cloyſter; and therefore whoever is a Biſhop, can never be made Patriarch. Here follow their chief Errors. They look upon *Dioſcorus* and *Eutyches* as Saints. They practiſe Circumciſion, though they are baptized. They don't acknowledge the Pope, but the Patriarch of *Alexandria*. They reject the Council of *Chalcedon*, and admit but one Will, one Nature, and one Operation in Chriſt. There are Six or Seven Churches belonging to the Catholicks in Old *Cairo*, adorned with Images, which ſhew the Ancient Uſe of them againſt the Hereticks of our Time. The *Cophtes* have alſo a Church in that Place, and affirm that the Bleſſed Virgin lived Seven Years in it with our Lord: There is in that Church an Oven, that looks like a Bed, wherein the Tradition ſays that our Saviour uſed to ſleep. That Place is in great Veneration among all the Chriſtians; and therefore the Catholick Prieſts ſay Maſs in it, upon a portable Altar. The *Latins* have at *Cairo* the Chapels of the *French* and *Venetian* Conſuls; and the *Capuchins* have one in their Hoſpice. In *Alexandria* the Conſuls have their Chapels; and that of the *French* is very large, and very much adorned. There are in that City ſome Churches belonging to the *Greeks*, and a famous one dedicated to St. *George*. Several Monaſteries of *Greeks* and *Cophtes* are to be found about *Cairo*; but moſt of them have been deſtroyed by the *Turks*, or are in a ſad Condition, by reaſon of the Poverty of thoſe Schiſ-

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Schismaticks. The Congregation kept formerly a Bishop at *Cairo*, who had Four Hundred Ducats a Year from a *French* Gentleman for his Maintenance. After his Death, which happened in 1654, he had no Successor, perhaps for want of an Allowance. This Church might be set up again, being very necessary, not only for the Spiritual Government of those Missions, but also for the Reunion of the *Cophtes*, and above all, for the Affairs of *Æthiopia*. Besides the Reformed Missionaries abovementioned, there are in *Egypt*, *Minor Observantins*, and *Capuchins*. The former depend upon the Guardian of the *Holy Land*, and are altogether under his Obedience; and the latter depend upon their President. The Reformed have no Convents, but only Hospices. The *Capuchins* have but one, with Two Priests, and a Layman; and the *Minor Observantins* Four, where Two or Three Monks live. They are continually divided among themselves about the Parochial Right. The Reasons why the Catholick Religion makes but a small Progress in *Egypt*, are the following: The Lewdness, Sensuality, and many other Vices, of the *Italian* and *French* Merchants: the severe Laws against those, who speak against the Law of *Mahomet*; which cannot be done, without Losing one's Life, or Renouncing the Christian Faith; besides the Danger of occasioning by it the Expulsion of all the Catholicks, either Missionaries, or Merchants: The Obstinacy of the *Jews*, and their violent Hatred against all the Catholicks, insomuch that they are the Authors of all the Insults, which our Brethren suffer; and if that Wicked Nation was not dispersed in the *East*, the Catholick Religion would easily prevail: Lastly, The Pride and Arrogance of the *Greeks*, who live under the Patriarch of *Alexandria*. There are now Two Patriarchs of

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that City very much ſet, one againſt another; and perhaps this Quarrel might afford ſome Advantage to the Catholick Faith.

ÆTHIOPIA.

ÆTHIOPIA, a Vaſt Country, contains many Kingdoms on both Sides of the *Equator*. The Inhabitants are Chriſtians, and ſpeak different Languages; but they have a common Language, which they uſe in Writing, as we uſe the *Latin* Tongue. The *Æthiopians* acknowledge the Patriarch of *Alexandria* for their Supreme Head in Spiritual Things. This Nation fell into the Schiſm occaſioned by *Eutyches*, and *Dioſcorus* Patriarch of that City. They condemn Pope *Leo*, and the Council of *Chalcedon*, which oppoſed their falſe Doctrine. The Patriarch of the *Cophtes* governs *Æthiopia*, and chuſes the Archbiſhop of the *Æthiopians*. When this Archbiſhoprick happens to be vacant, the King ſends an Ambaſſador to the ſaid Patriarch, for the Election of a Succeſſor. The *Æthiopians* grew Zealous for the Holy See, and had, as well as their King, a great Veneration for the Pope. Which moved *Gregory* XIII. to ſend to King *Sarzadinghel*, a Gentleman, whoſe Name was *John Baptiſt Britti*, to deſire him to reunite himſelf to the Church, and to pay a due Obedience to the Holy See. Afterwards *Alfonſo Mendez*, a Jeſuit, was ſettled among the *Æthiopians*, in the Quality of *Latin* Patriarch; but in 1636, he was expelled with all the Fathers of the Society, upon Suſpicion that they had a Deſign to deliver up a Maritime Fortreſs. Thus the Nation remained wholly deſtitute of Catholick Prieſts. The *Reformed*, and

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and the *Capuchins*, having undertaken since to get into *Æthiopia*, were put to Death at *Suachem*, and elsewhere: And the Bishop of *Crisopoli*, who was sent into that Country with the Title of Apostolical Vicar, could go no farther than *Cairo*. Afterwards a *Maronite*, who had been Thirty Years in *Æthiopia*, being arrived at *Jerusalem* in 1665, gave the following Account, *viz.* That the King, who persecuted our Religion, was dead; that his Son, who had succeeded him, shewed himself to be well affected towards the Catholicks, allowing them the Publick Exercise of their Religion; that in a Province bordering upon *Egypt*, there were above Thirty Thousand Catholicks, and that in the City where he lived with his Family, their Number amounted to Six Thousand, or thereabouts; that they spoke the *Portuguese* Language, and were extremely desirous to have Priests; and that a very great Progress might be made in the Conversion of the Schismaticks, if the Missionaries would be contented with the Necessaries for Life, and mind nothing else but the promoting of the Glory of God.

This Account having been communicated to a particular Congregation the 7th of *December* 1666, it was ordered that the Mission should be revived, and that one *Antony Andrade*, a Native of *Æthiopia*, who had been Chaplain to the Patriarch, and was made Bishop of *Calipoli*, should be sent into that Country, with the Title of Apostolical Vicar. The Missionaries were accordingly provided with Money, Books, and other Necessaries; and being arrived at *Suez*, they informed the Congregation in the Year 1669, that the Persecution continued still, but not so violent as it was at first. In the Year 1671, the Congregation was informed that those Missionaries, and the Apostolical Vicar, had been killed out of Hatred

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tred against the Catholick Religion. Thus that Mission was altogether forsaken; but it has been since united to that of *Egypt*, with Orders for the Superior to send Missionaries into *Æthiopia*, upon a favourable Juncture; and Care has been taken to provide the Money necessary for this Purpose. That Superior has represented to the Congregation, that 'tis very difficult to go into *Æthiopia*, by the way of *Cairo*, there being few Opportunities of embarking for that Country; and that it were better to send the Missionaries by the way of *Portugal*, or by the *Persian* Gulph. Whereupon a Letter was written to the Nuncio in *Portugal*, who answered, that the Ships which set out from *Lisbon*, go directly to *Goa*, and that none could ever get into *Æthiopia*; and therefore if the Missionaries should go as far as *Goa*, and come back from thence to the *Persian* Gulph, the Voyage would be much longer, and more chargeable, than that of *Cairo*. Wherefore seeing it is so difficult for our Missionaries to get into *Æthiopia*, the Conversion of the *Cophtes* would be the best way to restore the Catholick Faith in that Country. Cardinal *S. Onofrio* settled a Maintenance for the *Cophtes* in the College *de propaganda Fide*; and had they been brought over in due Time, we might have now proper Missionaries both for *Egypt* and *Æthiopia*. All possible Diligence should be used hereafter to get some *Cophtes*; and the New Bishop should be ordered to send to *Cairo* for some, at the Charges of the Congregation. A *French Capuchin* lately arrived from *Egypt*, believes the *Cophtes* may easily be converted. They are, says he, plain and good-natured Men; they have no Aversion to the Catholicks; nay, they acknowledge the Pope to be the Head of the Church, and say, the Length of the Journey hinders them from coming to pay their Obe-

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Obedience to him; in short, they believe we only differ from them in Rites and Ceremonies. Your Holiness might therefore, (in order to promote so good a Work,) appoint a particular Congregation, to examine the Relation of that *Capuchin*; and some other Accounts, that are in the Archives.

FEZ *and* MOROCCO.

A Mission of barefooted *Franciscans* of the Province of St. *Didaco*, was founded in the Kingdoms of *Fez* and *Morocco* ever since the Year 1630. That Mission made a great Progress in the Conversion of the *Moors*, *Jews*, and *Renegadoes*, and was revived last Year, by sending thither Twelve Monks with the Approbation of the Nuncio of *Spain*. Don *Pietro d' Arragona* has lately erected an Hospital at *Fez*, and another at *Tetuan*, which are served by Two Religious, of the *Redemption* of *Spanish* Slaves, to whom the Congregation has granted the Power of Missionaries for Three Years. The same Fathers have a Convent at *Morocco*; but there are few Religious in it, because the King makes now his Residence at *Fez*, where the greatest Part of the Christian Slaves are.

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ARDA *and* NIGRITIA

THERE was in *Arda* and *Nigritia* a Miſſion of *Capuchins* of the Province of *Caſtile*, who were ſent thither in 1659, by the Congregation, at the Requeſt of the King of that Country, by means of his Ambaſſador at the Court of *Spain*. The Miſſionaries met with a kind Reception; but afterwards they went away without having made any great Progreſs: Suppoſing that the King pretended to turn Catholick, only to ſettle a Trade with *Spain*. Some Miſſionaries are now returned into that Country.

SIERRA DI LEONE

IN the Year 1652, the Congregation founded, in the Kingdom of *Sierra di Leone*, a Miſſion of *Spaniſh Capuchins* of the Province of *Andaluſia*. They ſet out, being Fifteen in Number; but Three only arrived in that Country, the others having been taken and detained by the *Portugueſe*, who were then at War with *Spain*. Thoſe Miſſionaries wrought many Converſions; for the Congregation was informed ſome few Years after, that they had baptized a great King, and Three leſſer ones, with many Noble Men, and abundance of common People; and that they had built ſome Churches in the chief Towns: Which was the Reaſon why ſome other Religious were ſent thither in 1657, and 1664. But in the Year 1673, Father *Paul Freginal*, a *Spaniſh Capuchin*, and Sub-Prefect of that Miſſion, arrived at *Bruſſels*. Moſt

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Moſt of his Companions being dead, he came thither to get ſome Religious of *Flanders*, or *France*: Suppoſing it would be more eaſy for them to obtain from the *Engliſh*, and *Dutch*, the Liberty of embarking. This was communicated by the Internuncio of *Flanders*, to the Congregation, who conſidering that ſeveral Inconveniences might ariſe in that Miſſion, if it ſhould conſiſt of Miſſionaries of different Nations, writ a Letter to the Nuncio in *Spain*, importing that the Provincial of *Andaluſia* ſhould ſend new Miſſionaries into *Sierra di Leone*. But Father *Paul*, juſt now mentioned, being come to *Madrid*, and having had a Conference with the Nuncio, perſuaded him to inform the Congregation, that it was highly neceſſary to ſend into that Country ſome *Flemiſh*, or *French* Miſſionaries, conſidering the great Scarcity of Men qualified for ſuch a Miſſion in the Province of *Andaluſia*. At laſt, the difficulty of ſhipping the *Spaniards*, and the Nuncio's aſſuring, that the *French* Monks would neither prejudice, nor diſturb the Miſſion; beſides the Approbation of the Nuncio in *France*; theſe Conſiderations, I ſay, moved the Congregation to order the Procurator-General of the *Capuchins*, and alſo the Nuncio of *France*, that the *French* Miſſionaries ſhould be ſent into *Sierra di Leone*. But Monſignor *Mellini*, Your Holineſs's Nuncio in *Spain*, has informed the Congregation this preſent Year, that this Miſſion is wholly forſaken; that the Churches are ſpoiled, and deſtroyed; that the Catholicks have no Evangelical Miniſters; that the *French Capuchins*, deſigned for that Miſſion, never went into *Sierra di Leone*, alledging for their Excuſe, that they were engaged in other Miſſions, and that the laſt Wars of *France* with *Holland*, and other States in the North, made their Imbarkation very difficult in the Foreign Ports. Thus, the Kingdom of *Sierra di Leone* has

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been deprived of both Missions. The Nuncio of *Spain* having informed Your Holiness, that the *Spanish* Commerce with the Negroes of *Africa* is now on foot; that several Ships go into *Sierra di Leone* every Year; and that a Person belonging to the *Spanish* Court, and extremely Zealous for the Propagation of the Christian Faith, offers to send thither Twelve Religious, and to maintain them at his own Charges; Your Holiness has approved such a Pious Design, and ordered the Nuncio to promote the Execution of it.

OVERIO *and* BENIN.

THE Kingdom of *Overio* lies upon the *Western* Coast of *Africa*, and borders upon the Kingdom of *Benin*. The King of that Country, having embraced the Catholick Religion, writ a Letter to Innocent X. of Holy Memory in the Year 1651, beseeching that Pope to send him some Evangelical Ministers for his own Benefit, and that of his Subjects. Accordingly a Mission of *Capuchins* was settled, not only in the Kingdom of *Overio*, but also in that of *Benin*, though all the Inhabitants of the latter were Idolaters, and even Worship their King. Thirteen Priests with their Prefect were also sent thither: They made a very great Progress, and not only converted the King, but also persuaded him to marry a *Portuguese* Woman. Afterwards they were persecuted by the Vicar-General of St. *Thomas*, who pretended they could not be there without his Permission, and so sent the Prefect Prisoner to *Lisbon*; but he was quickly set at liberty. That Country is now governed by the Bishop of St. *Thomas*, who is a *Portuguese*. The Nuncio of *Portugal*

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tugal should be ordered to give some Information about it.

GUINEA.

THERE are in *Guinea*, (which is a vast Country in the Torrid Zone,) many Colonies of *English*, *Dutch*, *Swedes*, and *Danes*; and therefore besides the Infidelity of the Natives, Heresy has also got footing in it. A Mission of *Capuchins* was settled there in 1674, at the Request of a Provincial of *Bretagne*, who was informed that the Inhabitants were very teachable, and almost without any Religion. Those Missionaries being arrived in the Kingdom of *B* ——, which makes Part of *Guinea*, were kindly received by the King, and all the Negroes. A Place was immediately granted them to set up an Altar, where they said Mass in the King's Presence. Those Fathers are very successful; and a Patent is now drawing up to make the Provincial of *Bretagne* Prefect of that Mission.

BARBARY.

THE Coast, called *Barbary*, is a large Tract of Ground, where there are many Catholicks, most of them Slaves; and therefore, in order to assist them, the Congregation keeps an Apostolical Vicar at *Algiers*, *viz.* Mr. *John Levacher*, a *French* Priest, and a very Worthy and Apostolical Man. The Congregation kept also another Vicar at *Tunis*; but now they have only a Priest there, with the Title of Sub-Vicar, who is subject to Mr.

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Mr. *Lovacher*. That Vicar and that Sub-Vicar have an Inſpection *ex Officio* over the Prieſts, who are Slaves, and over the Regular Miſſionaries, whom the Congregation ſends into that Country. The *Reformed* ſerve in *Algiers*; and the *Capuchins* at *Tunis*; and Four of this laſt Order, very well qualified, are lately gone thither, beſides Two Prieſts of *Naples*, who have offered to go and live there at their own Charges: Cardinal *Spinola* has given a good Character of them. There is at *Tripoli*, beſides ſome *Capuchins*, a Miſſion of *Reformed* for the Slaves, who are there in great Numbers; but that Miſſion conſiſts now of very few Miſſionaries.

The Baſtion of FRANCE.

IN a Place, called *the Baſtion of* France, there was a Miſſion of Barefooted *Auguſtins* for *Numidia*, and other adjacent Provinces; but it was ſuppreſſed by the Death of a *French* Merchant, who maintained it. In the Year 1667, it was propoſed to reſtore that Miſſion; another Merchant having offered to be at all the Charges neceſſary to keep it up. The Congregation writ about that Affair to Cardinal *Roberti*, who was then Nuncio; but he never made any Anſwer. It would not be amiſs to write to the preſent Nuncio about it.

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TABARCA.

TABARCA is a ſmall Iſland, not far diſtant from the Coaſt of *Barbary*. It has been poſſeſſed about theſe Hundred Years by the Family *Lomellina*, who have there a Caſtle very well provided. That Iſland is inhabited by about Six Hundred Catholicks, moſt of which are Soldiers, and Officers, with the Governor and his Family. Two *Auguſtins* perform the Function of Curates, and acknowledge the Archbiſhop of *Genoa* for their Ordinary. There was heretofore a Miſſion of *Capuchins*; but it was ſuppreſſed in 1651, as being unneceſſary.

CAPO NEGRO.

THIS is a Promontory lately conquered by ſome Gentlemen of *Genoa*, who have fortified it to ſecure their Goods. All the Inhabitants are Catholicks. Having obtained Two Religious from the General of the *Capuchins*, to be their Spiritual Directors, they endeavoured to procure them the Authority of Miſſionaries, which Your Holineſs would not grant. We hear now, that the *Turks* have burnt that Place, and impriſoned the Governor, and ſome other Perſons.

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MELILLA.

THE *Capuchins* have Hoſpices at *Melilla*, *Penon de Velez*, and *Porto di S. Michele*. In 1662, the Provincial of *Andaluſia* deſired to ſettle there a Miſſion of thoſe Religious. But the Congregation being informed by the Nuncio of *Spain*, that the *Capuchins* of thoſe Three Places were not allowed to preach the Catholick Faith to the Infidels, and that they were only deſigned for the Gariſon, which the King of *Spain* keeps there, refuſed to give them the Title of Miſſionaries. However, if any Progreſs could be made among thoſe Infidels, by ſending a greater Number of Religious, it would be no Prejudice to the Gariſon; and therefore the preſent Nuncio ſhould be conſulted about it.

BONA.

BONA is the Ancient *Hippo*, where St. *Auguſtin* was Biſhop. The Barefooted *Auguſtins* made heretofore a great Progreſs in that Place; and becauſe there are many Catholicks in it, the Congregation was frequently deſired to ſettle there a Biſhoprick, a private Perſon offering to give Three Hundred Crowns a Year for that Purpoſe. But becauſe the Order of St. *Auguſtin* made the ſame Offer, they had the Preference given them by the Congregation in *March* 1644; and the next Month, a certain Time was ſet for the Endowment of that Biſhoprick. It does not appear that any thing has been done towards it; nay,

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nay, we hear now, that there is no Miſſion of the Barefooted *Auguſtins* in that Place.

TREMISEN.

THIS Kingdom was formerly the *Mauritania Cæſarienſis*: It is a Barren Country, and full of Deſarts. In the Year 1641, the Barefooted Fathers of the Redemption were appointed Miſſionaries, and ordered to live there, not only in the Time of the Redemption, but continually, for the Aſſiſtance of the Catholick Slaves, as 'tis practiſed in *Barbary*. We have no Account of them, and know not whether they continue to live there.

CAPO-VERDE.

CAPO-VERDE was ſo called from a great many Woods, which are green all the Year. It is a very fruitful and Populous Country. There are many Habitations, like ſmall Boroughs, Two or Three Leagues diſtant one from another. The Houſes are covered with Ruſhes; the Inhabitants are quite Black, and go almoſt ſtark naked. Their Religion has ſome reſemblance with that of *Mahomet*, though they worſhip the Riſing Sun. Their King is a very potent Prince: He always keeps Three or Four Thouſand Horſes, and is ſo far a lover of Foreigners, as not to ſuffer that any wrong ſhould be done to them; but he gives them no Aſſiſtance, and expects to receive continually Preſents from them. In the Year 1636, the *Capuchins* of the Province of *Normandy* were ſent

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Missionaries to *Capo-Verde*, and their Provincial had the Title of Prefect given him. They made some Progress, but they left that Country because they could not live in it. The Fathers of the *French* Mission, in their way to the Isle of St. *Laurence*, give some Assistance to those few Christians, who remain at *Capo-Verde*.

SENEGA.

SENEGA is a small Kingdom upon a Branch of the River *Niger*; and therefore it is also called *Rio di Senega*. The *French* drive a great Trade there: which is the Reason why in the Year 1673, the Provincial of the Third Order of St. *Francis* at *Paris* desired of the Congregation, that he might send thither some of his Religious. The Congregation refused it, because they believed then that the *French Capuchins* were in *Sierra di Leone*, to whom the Mission of *Senega* had been also granted. But those Missionaries are not gone thither; and therefore the Kingdom of *Senega* remains deprived of Spiritual Assistance. The Nuncio of *France* should be informed of it.

Missions have been founded in many other Kingdoms and Provinces of *Africa*; but they have been also forsaken, without giving notice of it to the Congregation. Wherefore, it was decreed in the Year 1651, that Missionaries should not be allowed to forsake their Missions without leave from the Congregation. This Order is not observed.

CONGO

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CONGO *and* ANGOLA.

THE Kingdom of *Congo* lies upon the Western Shore of *Africa*, and reaches almost to the Confines of *Æthiopia*. It is divided into Six large Countries, and inhabited by Christians and Heathens. It was converted to the Christian Faith by the *Portugueſe*, about the Year 1590; and Pope *Clement* the VIIIth granted them a Biſhop, Erected a Cathedral in the Capital City called St. *Salvador*, from that Church, and put it under the Archbiſhop of *Lisbon*. But the *Portugueſe*, who pretended to have the Nomination of that Biſhoprick, furniſhing it with a certain Sum of Money, removed it from St. *Salvador* to *Loanda*, and called it no longer the Biſhoprick of *Congo* or St. *Salvador*, but of *Angola*. The Congregation, in order to take care of the Chriſtians in thoſe Parts, Founded a Miſſion of *Capuchins* in the Year 1641, not only for the Kingdom of *Congo*, but alſo for that of *Angola*, (commonly called *Matamba* by the *Portugueſe*,) and for that of *Caſange*, which reaches a great way into the Inland. Thoſe Miſſionaries make their Reſidence at *Loanda*, where they have a Church, and a Convent, with a Quire. They have made a very great Progreſs in thoſe Kingdoms, and converted a great Number of the Inhabitants, who have often deſired that the Holy See would ſend them ſome Biſhops. Whereupon the Congregation, to avoid the Difficulties of the Nomination above-mentioned, decreed that a Biſhop *in partibus* ſhould be ſent into *Congo*, and pitched upon *D. Franceſco Staibano*, a *Neapolitan*; but that Decree was ſuperſeded

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seded for some Political Reasons alledged by the Minister of *Portugal*.

The Missionaries have introduced into those Kingdoms, Baptism, the Use of Confession, and of the Eucharist, Extreme Unction, and Marriage. A Fraternity of the *Rosary* has been Founded there, and Two at *Loanda*: One for the *Europeans* and another for the Natives, besides a Congregation for the Reformation and Education of Young People. The Conversion of the Inhabitants would be attended with better success, were it not for the Tyranny of the Nobility, who being extremely addicted to Rapine, think it Lawful and Honourable to take away other Mens Goods. And therefore the People, who are rather Slaves than Subjects, dare not depart from their Example, though they appear well affected towards the Missionaries.

There is no Place in the Kingdom of *Congo*, (and much more, in other Countries not so well instructed in Christianity,) but what has an Idolatrous Priest, who is a Necromancer, and a Sorcerer. Though those Priests fear and shun the Missionaries, freely confessing that they cannot withstand the Ministers of our God; yet they leave nothing unattempted to pervert the Simple, and do very much prejudice our Religion. As for what concerns the want of Christian Priests, it is undeniable that their Number will never be sufficient, unless the Natives be ordained, as the Congregation has frequently declared. Nay, that Society writ to the King of *Congo* himself, and exhorted him to set up a Seminary to be maintained with the Tithes; but hitherto the Thing has had no effect. Twelve *Capuchin* Missionaries have lately been sent thither, with Father *Paolo Francesco* of the Port of St. *Maurice* their Superior, who having received a great many Favours from

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Your Holineſs, deſires ſtill that he may make uſe of the Novices in the Convent of *Loanda*, to increaſe the Miſſion, without getting all the Miſſionaries from *Italy*. I ſhould think it better for that People, to ſend thither an Apoſtolical Vicar with the Title of Biſhop, who being there with the *Capuchins* might ordain Prieſts, when they have been inſtructed by them, and ſettle thoſe Kingdoms more effectually in the Catholick Faith. But I am afraid this Holy Deſign will be oppoſed by the King of *Portugal*, who has now ſent into *Angola* a Biſhop nominated by him, and confirmed by the Holy See. That Biſhop will do little good in *Congo*, not only becauſe of the vaſt Extent of that Country, but alſo for Political Reaſons, conſidering that the King may ſuſpect the Intercourſe of his People with the *Portugueſe*, eſpecially in the Country of *Sogno*. Though the Prince of that Country is Tributary to the King of *Congo*, yet he is very powerful, and has lately been engaged in a great War with the *Portugueſe*, who deſigned to ſubdue him; but their Attempt proved unſucceſsful, and that Prince begged the Interpoſition of Your Holineſs to procure him a Peace. Whereupon, the Congregation having writ to the Nuncio of *Portugal*, he anſwered, that he hoped every Thing would be now quieted there, by the Arrival of the New Viceroy. That Prince, (who is Elective,) is a good Catholick, and has a great Eſteem for the Miſſionaries, and therefore deſerves the Protection of Your Holineſs.

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MADAGASCAR.

THE Isle of *Madagascar*, or *St. Laurence*, lies over against the *Eastern* Shore of *Africa*, and is as large as *Great-Britain*. The *Dutch* landed in it, and fortified themselves in a Port; but they were expelled by the Inhabitants, who are Idolaters. Afterwards the *French* took Possession of the same Port, and built a Fort upon the very Foundations of that, which had been built by the *Dutch*, and demolished by the Inhabitants. Eight Missionaries were sent thither by the Founder of the Mission, *Vincentio di Paula*, with the Permission of the Congregation; and they converted Five Thousand People in a short Time. The Mareschal *de M*—— desired, in the Year 1661, that a Bishop should be settled in the Isle of *Madagascar*; and he offered to assign a sufficient Revenue, not only for the Bishop's Maintenance, but also for that of the Clergy. The Congregation answered, That since that Island did not afford what was necessary to erect a Cathedral, it would be better to send thither a Titular Bishop, invested with the Power of Apostolical Vicar. Whereupon the Mareschal proposed Two *Capuchins*, that one of them might be elected Apostolical Vicar; but the Congregation rejected that Proposal, not thinking it proper to send other Monks into that Island, where the Fathers of the Mission were already, and made a very great Progress; the more, because some *Augustins*, and Barefooted *Carmelites*, had been there, and then went away. I hear now, that the *French* have also been expelled from thence, and that the Fathers

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thers of the Miſſion are reſolved to forſake it, not being able to live there longer.

MONOMOTAPA.

IN the Year 1610, the Holy See had an Account of the Converſion of the Emperor of *Monomotapa*, made by Father *Aloiſio dello Spirito Santo*, a *Dominican*, who deſired the Congregation to ſend him Miſſionaries. Whereupon a Letter, concerning the Choice of ſome Religious, was ſent into *Portugal*; and in the Year 1632, Ten Miſſionaries ſet out from thence, by the King's Order, for *Monomotapa*. From which Time we have had no further Information.

Such is the Preſent State of Chriſtianity in *Africa*. That Country is inhabited by the *Mahometans*, only towards the *Mediterranean* Sea; and the greateſt Part of it is poſſeſſed by Schiſmaticks or Infidels. So that it would be no difficult Thing, to ſettle the Catholick Faith in all that Part of the World, as it has been already ſettled in the Kingdom of *Congo*, if New Miſſions were ſent thither, and if thoſe that have already been founded, did not remove from thence.

AMERICA.

AMERICA, (otherwiſe called the *Weſt-Indies*,) is a New World of a larger Extent than *Aſia*, *Africa*, and *Europe*, taken together; and yet it has not been wholly diſcovered. The greateſt Part of it belongs to the *Spaniards* and *Portu-*

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gueſe; but the *French*, *Engliſh*, and *Dutch* have alſo a conſiderable Portion of it. There are in *America*, Biſhopricks, Univerſities, Convents, and Miſſions; and therefore if it be viewed at a diſtance, it ſeems to be a New well-ſettled Chriſtianity: But if we take a nearer Survey of that Country, the Catholick Religion has made a very ſmall Progreſs in it; I don't mean in the Provinces ſubject to Catholick Princes, but in the vaſt Number of thoſe, that profeſs ſtill Idolatry, and in thoſe that are poſſeſſed by the *Engliſh* and *Dutch* Hereticks.

That Continent is divided into Two great *Peninſulas*, joined together in the Streight of *Panama*. The one is called *South America*, and contains *Peru*, *Braſil*, the New Kingdom of *Granada*, the New *Andaluſia*, *Cartagena*, *S. Marta*, *Venezuela*, *Popaian*, *Quito*, *Paraguai*, *Guiana*, and *Chili*, as far as the Streight of *Magellan*, beſides the Iſles *Antilles*. The other *Peninſula*, called *North America*, comprehends *New France*, *Virginia*, *Florida*, *New Spain*, *New England*, *New Holland*, *New Mexico*, *New Biſcay*, and the Great Iſland of *California*, beſides many other Provinces altogether unknown.

Chriſtopher Colombo began to take Poſſeſſion of the *Weſt-Indies*, in the Name of the King of *Caſtile*; which occaſioned ſeveral Diſputes between that Prince and *John* II. King of *Portugal*. Pope *Alexander* VI, to whom the Deciſion of this great Conteſt was referred, divided the World in ſuch a manner, that excepting thoſe Countries already poſſeſſed by Chriſtian Princes, the *Eaſtern* Part ſhould belong to the Crown of *Portugal*, and the *Weſtern* to that of *Caſtile*: To this end, he drew an imaginary Line, a Hundred Leagues more *Weſtward* than the Iſles *Azores*, and *Capo Verde*. The Crown of *Spain* pretends, that

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that these Two Things are contained in the Pope's Bull. 1. That he grants all the *West-Indies* to the Kings of *Castile*. 2. That he gives them a full Power to provide the Inhabitants of those Countries with Ecclesiastical Ministers. As to the First, many Authors have warmly debated this Question, *viz.* Whether the *Spaniards* could Lawfully deprive the *Americans* of their Dominions: And there are many Arguments for the Affirmative and the Negative. As for what concerns the Second Head, which is the Ground the *Spaniards* go upon, for their Right of Patronage in the *West-Indies*; if they urge for it the Bull of *Alexander* VI, 'tis certain it gives the Kings of *Castile* no other Spiritual Power, than that of taking upon themselves to send into *America* good and honest Monks, well approved by their Orders and Superiors, for the Propagation of the Catholick Faith. The Pope means this, only with respect to the Charges of the Voyage, and the Conveniency of Shipping, referring himself to the Promises of the King and Queen of *Castile*, as it appears from the Words of the Bull. *Et non dubitamus pro vestra maxima devotione, &c.* But though the Right of Patronage is only acquired by the Foundation, Building, *&c.* of Churches and Monasteries, which have been erected by the Industry of the Monks, and the Charity of the *Americans*; yet by means of the Tribunal, called *The Tribunal of Force*, the Vice-Roy, and the Lay Magistrates, intrude themselves into all Ecclesiastical Matters, even so far as to punish the Bishops.

Besides the above-mentioned Bull of Pope *Alexander*, there is another of *Adrian* VI. in Favour of the Regulars, which those of *Castile* call the Bull *Omnimoda*, and they put such a wide Construction upon it, that without minding the Conditions and Restrictions contained in it, they fancy they may do any Thing. Hence it is, that,

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even without any Lawful Cauſe, they diſpenſe with the Reſtitution of other Mens Goods, diſſolve Marriages that are not conſummated, and Vows of a Solemn Profeſſion: and do many other Things, which the Holy See does ſeldom or never permit. The Congregation has often doubted whether one may give any Credit to that Bull, becauſe it is not to be found in the Regiſters, and becauſe that Pope was not then at *Saragoza*, though the Bull be dated from thence. The *Mendicants* obtained alſo from the Bleſſed *Pius* V, after the Council of *Trent*, the Liberty of exerciſing the Office of Curate in their Convents, or in any Country, (provided they underſtood the Language of it,) with the bare Permiſſion of their Superiors in the Provincial Chapters, without asking it of their Ordinaries. But this Bull was revoked by *Gregory* XIII, who brought it to the Terms of the Council of *Trent*, which ſubjects the Regular Curates to the Examination, Juriſdiction, Viſitation, Correction, and Dominion of the Biſhops. And though *Gregory* XIV. reſtored many of their Privileges, yet they were ſtill revoked by another Bull of *Gregory* XV. Nevertheleſs the Monks, the *Mendicants*, and the Military Orders, exempt themſelves from the Juriſdiction of the Ordinaries, putting into their own Churches Curates independent from the Biſhops, and alledging for it, not only the ſaid Bull of *Adrian* VI, which they pretend to remain in full Force, but alſo a Modern Brief of *Urban* VIII, (directed to the Biſhop of *Granada*, who was then Nuncio in *Spain*,) whereby it is ordered that the Execution of the derogatory Bull of *Gregory* XV. be ſuperſeded in the Kingdoms of the Crown of *Caſtile*. Beſides, in the Year 1653, (the Tenth of *June*) a Writ of the King of *Spain* was drawn up at *Madrid*, whereby the Vice Roy of the *Weſt-Indies* was impowered

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impowered to chuſe and approve the Perſons that were to be made Curates, Provincials, Commiſſaries, Wardens, and Priors, and to turn them out of their Offices, in his Majeſty's Name, whenever it ſhould be neceſſary. It impowered alſo the Archbiſhops to viſit the Regulars in Matters relating to the Care of Souls, beſides many other Orders about the Eccleſiaſtical Government of the Holy See. And though the Regulars oppoſed that Writ at *Madrid* and at *Rome*, yet they obtained no Redreſs: and ſo, the *others* remained in Poſſeſſion of their Pretenſions.

Such is the preſent State of the *Weſt-Indies*, as they are governed by *Spain*, which pretends that the King is the Apoſtolical Delegate, and Supreme Director of the Eccleſiaſtical Hierarchy in thoſe Countries. Many Churches have been erected from the Time of *Leo* X. 'till now, at the Nomination of the Catholick King, *viz.* Five Archbiſhopricks, and other large and Rich Biſhopricks; but I ſhall only mention thoſe Provinces, where there are, or have been, Miſſions for the Converſion of Infidels.

PERU.

TO begin with *South America*, I ſhall in the Firſt Place give an Account of *Peru*. It is divided into many large Provinces. *Lima*, the Chief City of that Country, is an Archiepiſcopal See, and the uſual Reſidence of the Vice-Roys, and Council of the *Indies*. Excepting ſome Towns, and other Places frequented by the *Spaniards*, the remaining Part of *Peru* is inhabited by a vaſt Multitude of *Infidels*, who live without Government. They are all Idolaters: Some Worſhip the Sun,

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and therefore build their Houſes and Cottages with the Door towards the *Eaſt*. Others Worſhip the Moon, others the Stars, and others Worſhip Trees: They are all full of Superſtitions, addicted to Witchcraft, and converſe with the Devil, in ſuch a Manner that many, after they have been baptized, relapſe into the ſame Errors. Being naturally very Luſtful, they make no Difference between both Sexes, have no Regard to any Degree of Conſanguinity, and even Sin with all Sorts of Animals. So that the Miſſionaries take more Pains to root out the Vices of the New Converts, and to make them obey the Law of God, than to ſettle them in the Catholick Faith. And becauſe the *Peruvians* live in the moſt inward Parts of the Country, and have therefore a greater Liberty, and more Occaſions to Sin; the beſt way the Miſſionaries can take, is to remove them from thence with their Families to thoſe Places, which are inhabited by Chriſtians, that Shame, Fear of Puniſhment, the frequent Preaching of the Goſpel, and the Uſe of Sacraments, may keep them from relapſing into their Errors. But 'tis a very difficult Thing, even for the moſt civilized and the beſt diſciplined Chriſtians, to put off the Old Man, and renounce their ill Courſes; and therefore 'tis no wonder, if the Miſſionaries meet with great Difficulties in reforming the Manners of the *Peruvians*, and find themſelves expoſed to ſeveral Dangers upon that Account, ſo far as to be ſometimes deprived of their Lives. When the Miſſionaries have removed them to the Chriſtian Habitations, they uſe, by reaſon of their great Numbers, and for want of Churches, to ſet up great Croſſes to be Worſhipped by them. Afterwards they build an Altar to Adminiſter the Sacraments to that People, and make them hear Maſs, preaching and teaching the Chriſtian Doctrine; And

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to that End, they take great Pains to learn the Language. Father *Paul di Reias* an *Auguſtin* ſpent above Forty Years in this Apoſtolical Miniſtry, and converted an innumerable Multitude of Infidels in that Country, and even in the remoteſt Provinces. The Miſſions, that have been ſent thither at ſeveral Times by the Apoſtolical See, conſiſted of the *Dominicans* of the Province of *Peru*, and of *Auguſtins*, and *Minor Obſervantins*, among whom the Bleſſed *Francis Solano* made a wonderful Progreſs, as it appears from his Proceſs drawn up by the Congregation of Rites.

River *of the* Amazons.

THE People of the *River of the Amazons* were diſcovered in the Year 1638, by Father *Chriſtopher D——*, a Jeſuit, who publiſhed a Relation of that Country in *Spaniſh*. They Worſhip Three Sorts of Idols, which they keep in a certain Place of their Habitations, and implore their Aſſiſtance in Fiſhing and Seed-time, and in Time of War. Hence it is that one of the Principal Inhabitants, ſeeing that the *Spaniards* had croſſed ſo many Countries without any harm, deſired with great Earneſtneſs that they would give him one of their Gods, who were ſo careful to preſerve them. Whereupon the *Spaniards* left him a *Crucifix*, which he received with great Veneration, and promiſed to Worſhip and Invoke him in his Wants. That People are very ſenſible and good natured: They have an admirable Skill in Handy-Works, and converſe with great Simplicity and Affability even with Foreigners; offering them what they have, receiving them dancing, and giving them other Marks of Love.

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They are of a middle Size, not ſo Olive-coloured as the *Braſilians*; and the Author, juſt now mentioned, ſays, there is in that Country a Nation of Giants Sixteen Palms high, and another of Warlike Women without Men; which is the Reaſon why the Country is called the *River of the Amazons*. The Air is not very wholſome by reaſon of the Marſhes; and there is a great Lake, called the Lake of *Pariman*. Many Miſſions have been ſent thither at ſeveral Times, *viz.* of the *Capuchins* of the Province of *Valencia*, of the *Minor Obſervantins* of the Province of St. *Antony* of *Portugal*, and of *Dominicans*; but we don't know what they do, nor what they have done.

The ANTILLES.

THE *Spaniards*, who ſet out firſt of all to conquer the *Weſt-Indies*, went through the Iſles that lie near the Coaſt of *America*, and called them *Iſolas Antillas*; and the *French* to this very Day call them *Antilles*, or *Caribes*, from a barbarous Nation of this Name, which lived there. The *Spaniards* landed in thoſe Iſlands; but not thinking them worth invading, they were contented to take Water and Refreſhments, in order to purſue their great Deſign, which was to make themſelves Maſters of the Continent. A *French* Gentleman of *Normandy*, ſeeking his Fortune by Sea, was accidentally driven into one of thoſe Iſlands, now called St. *Chriſtopher*, where he began to ſettle himſelf; and at the ſame Time an *Engliſh* Gentleman, whoſe Name was *Warner*, came alſo into that Iſland. Being both equally Strong, they agreed together, and divided it between them; but at laſt the *French* Gentleman remained

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remained absolute Master of it, and after his Death left it to the Order of *Malta*. Those Knights, after they had been possessed of that Island for a long Time, were obliged by Reason of their excessive Expences to sell it to the King of *France* for the Price of a Hundred and Fifty Thousand Crowns. The King granted many Privileges to his Subjects in that Island, and gave them leave to settle Colonies in that Tract of Islands lying between the Tenth and Twentieth Degrees of *Northern* Latitude. That Company, after the Death of Cardinal *de Richelieu*, who had made himself the Director of it, began to fail; so that the greatest Part of those Islands came into the Hands of private Men, who bought the Property of them with the King's Consent. But some Years ago that Company was set on Foot again by the Present King *Lewis* XIVth. with good Success, especially in what concerns the Spiritual Government.

Some of those Islands belong to *England*, some to *Spain*, others to the *Dutch*, and others to the most *Christian* King. Besides the *Europeans*, they are Inhabited by the Barbarians, whose Conversion is very difficult by reason of their Language. Their Children learn the *French* Tongue, and at the same Time are instructed in Religion. Father *Breton*, a *French Dominican*, who has lived many Years among that People, has composed a Grammar, a Dictionary, and a Catechism, in their Language, whereby the Conversion of those Infidels may be made more easy. As for the State of Religion in these Islands, it appears that in those which belong to the *French*, *viz.* St. *Christopher*, *Cayenne*, *Martinico*, *Guadaloupe*, and others, Idolatry is wholly rooted out, and no other Religion allowed but the Catholick. The *Calvinists* are excluded from Publick Offices. The *Dominicans*

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cans perform the Miſſion : They have the Care of Souls, and are more Numerous and Powerful than the other Monks. Some Jeſuits lived heretofore in the Iſle of *Cayenne*, and were made Priſoners by the *Dutch*, when they took it : The *Capuchins* are alſo gone thither. The barefooted *Carmelites* are in St. *Chriſtopher*, but take no Care of Souls : There is alſo a certain Number of Secular Prieſts without any Authority, whom the Jeſuits oppoſe with all their might ; for, according to their Cuſtom, they would fain be alone in that Plentiful and Delightful Iſland. The Hereſies of the *Engliſh* and *Dutch* are profeſſed in thoſe Iſlands that belong to them. Two Sorts of Infidelity prevail in the *Antilles*. The Firſt is that of the Natives ; and there is little Hopes of converting them, becauſe they are wild and barbarous, and Enemies to Human Society. They Worſhip the Devil, who uſes to beat them horribly ; but after they have been baptized, he can do them no harm. Another Obſtacle to their Converſion is their being engaged in Wars with the *Engliſh*, who give them no Quarter ; and therefore they bear an implacable Hatred to the Chriſtian Name. The Second Sort of Infidelity is that of the Negroes, who are carried by the *Engliſh* and *Dutch* from the Coaſts of *Africa* to be ſold in theſe Iſlands. They make the greateſt Riches of the Country ; for their Maſters put them to any Work, and uſe them like Beaſts. To conclude, the Catholick Religion runs no hazard in the *Antilles*, becauſe the *Engliſh* and *Dutch* are not able to expel the *French* from thence.

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BRASIL.

BRASIL, a vaſt and fruitful Country, lies between the River *Maragnan* on the *North*, and *Rio de la Plata* on the *South*. It is Five Hundred and Fifty Leagues long, Two Hundred broad, and Nine Hundred in compaſs. This Country was diſcovered by the *Portugueſe*, under the Conduct of *Americo Veſpucci* a *Florentin*. Being ſenſible that it was very Fruitful, though uncultivated by Reaſon of the Barbarouſneſs of the Inhabitants, they attempted to make themſelves Maſters of it, by building ſeveral Forts along the Sea, and ſettling ſome Colonies of *Portugueſe*. By which Means thoſe Barbarians being quickly civilized, returned to their Villages, and betook themſelves to Plough the Ground, and to Trade, eſpecially in Sugar. The *Portugueſe* remained in Poſſeſſion of *Braſil* without any Diſturbance, as long as their Kings Reigned; but when the Crown of *Portugal* came into the Hands of the Catholick King, the *Dutch* being engaged in an obſtinate War with that Prince, and invited by many *Jews*, who lived in *Braſil* for the ſake of Trade, undertook to conquer that Country; which they did without any great Labour, not only becauſe the *Spaniſh* Forces were taken up with other Wars, but alſo becauſe the *Dutch* granted Liberty of Conſcience to every Body. In Proceſs of Time the *Dutch* Government growing too ſevere, the greateſt Part of the People revolted under the Conduct of *John Fernandez*, and *Antonio Cavalcanti*, who having got together Fifty Thouſand Men, made themſelves Maſters of all the ſtrong Places, excepting *Recifa*, and expelled the Dutch from that Country; and though

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though the latter sent a New Fleet, yet they could not retake it. Thus the Crown of *Portugal* remained in Possession of *Brasil*. There was then but one Bishoprick, *viz.* in the *Bay of All-Saints*, now erected into an Archbishoprick by Your Holiness. The Mission of the *French Capuchins* of the Province of *Bretagne*, which was founded in 1634, resides there. Some Religious going into *Guinea*, made some stay in the Isle of St. *Thomas*: That Island was afterwards taken by the *Dutch*, together with *Angola*; and the *Portuguese* being expelled from it, those Religious were transported with them to *Olinda*, which had been recovered by the King of *Portugal*. They found the Catholick Religion in great Confusion, not only by reason of the *Jews*, but also upon Account of the Hereticks, who having expelled the Catholick Priests, that they might more easily introduce the Doctrine of *Calvin*, married the Daughters of the *Portuguese*, even against their Will. The *Capuchins* opposed such an Attempt with so good Success, that the *Dutch* were expelled from *Recifo* in *Pernambuco*; by which Means that Part of *Brasil* returned to the Obedience of the King of *Portugal*. A Lay-Brother *Capuchin* did very much distinguish himself upon this Occasion: Being skilled in the Art of War, he directed the *Portuguese* Army to recover the Fort; and therefore the Restoration of the Catholick Faith in *Brasil* may justly be ascribed to the *Capuchins*. The *Portuguese*, in order to shew their Gratitude to those Fathers, gave them a House, which is their Residence, at *Recifo*, another in *Olinda*, and a third in *Rio di Gennaro*; and *John* IV. King of *Portugal* gave them an Hospice in *Lisbon*. Those Religious Preach, Administer the Sacraments, and instruct not only the Natives, but also the Negroes of *Guinea* and *Æthiopia*, who are there in great Numbers.

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bers. In the Year 1664, that Miſſion, which was at firſt confined to *Pernambuco*, was extended to all *Braſil*; and ſome Years ago thoſe Miſſionaries went a Hundred and Twenty Miles from *Recife* through Mountainous and Deſert Countries, where they found, in vaſt Foreſts, a great Number of Men, who lived like Beaſts. And becauſe thoſe Men uſed to marry without any Regard to the Degrees of Conſanguinity, the Miſſionaries obtained the Power of diſpenſing in the Second Degree thoſe who embraced the Catholick Faith. *Olinda* and *Pernambuco* have been made Biſhopricks by Your Holineſs, at the Nomination of the Crown of *Portugal*, and they are Suffragans of the Archbiſhop of the *Bay of All-Saints*. In the ſaid City of *Olinda*, a Congregation of Prieſts has been lately founded, with the Rule of St. *Philip Neri*. Part of their Inſtitution conſiſts in performing the Miſſion for the Converſion of Infidels, according to the Power granted them by the Congregation.

RIO DI GENNARO.

THE Provinces of *Rio di Gennaro*, ſituated in the *Weſtern* and *Southern* Parts of *Braſil*, towards the River *de la Plata*, were at firſt in the Dioceſe of the *Bay of all Saints*; but they were divided from that Dioceſe for very good Reaſons, mentioned in the Brief of *Gregory* XIII. of the 19th of *July* 1675. It was thought fit to appoint in thoſe Provinces a Vicar, with the Title of Adminiſtrator of *Rio di Gennaro*, becauſe that Country reached Nine hundred Miles from the *City of all Saints*, where the Biſhop of *Braſil* reſided. The Adminiſtrator had, by virtue of the Pope's Brief, an E-

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piſcopal Juriſdiction, excepting the Functions belonging to the Biſhop: And in this God knows how he behaved himſelf; for the other Biſhops were at a great diſtance. This Eccleſiaſtical Miniſter was elected by the King of *Portugal*, without any Approbation of the Holy See. When that Country was poſſeſſed by the Catholick King, the Holy See was deſired to erect a Biſhoprick in it, which was not performed: And therefore that large Country ſuffered very much for want of a Biſhop, at leaſt for the Ordination of Prieſts. Your Holineſs has remedied the like Evil, by erecting the City of St. *Sebaſtian* into a Biſhoprick. That large Country runs Four hundred Leagues along the Coaſt, being divided into ſeveral Governments, and containing many Villages and Towns, the Capital whereof is the City of St. *Sebaſtian* in the Twenty-third Degree of *Southern* Latitude. It was formerly built upon a Mountain by reaſon of the Wars with the *Indians*, and afterwards rebuilt in the Plain. It contains about Two thouſand *Portugueſe*, and above Six thouſand *Negroes*, and *Indians*; and having a Territory of forty Leagues very well inhabited, the whole contains above Twenty thouſand Souls. There are in that City four Convents, *viz.* of *Carmelites*, *Benedictins*, *Franciſcans*, and *Jeſuits*; and the latter teach in their College the *Latin* Tongue, Logick, Philoſophy, and Theology, both Scholaſtical and Moral.

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PARAGUAI and CHILI.

THE Provinces of *Rio de la Plata*, or *Paraguai*, situated between *Brasil* and *Peru*, are the Richest and the most Plentiful, in *America*, and contain three Cities with *Spanish* Colonies in them, *viz.* the *Assumption*, *Cividad Real*, and *S. Cruz della Sierra*, which is the Seat of the Bishop *de la Plata*, and of the Governor and other Officers. The Kingdom of *Chili* has a very long Coast upon the *South-Sea*, with a Chain of Mountains, like our *Alpes*, and reaches to the Streight of *Magellan*. It is a populous and plentiful Country, and has some Gold and Silver Mines. The chief Town is *S. Jago*, a *Spanish* Colony, with an Episcopal See. There are in it *Dominicans*, *Franciscans*, and Fathers *della Mercede*. Two other Towns stand in the Mountains, besides that of the *Conception* built upon the Shore, and some others dispersed along the Coast. The *Patagons* live upon the Confines of *Chili*, towards the Streight of *Magellan*, and have never been subdued; nor did any body venture to penetrate into their Country. *Diego de Valdez* settled a Colony in a part of that Streight, and called it St. *Philip*; but not long after, some *Englishmen* being arrived there, found all the Inhabitants starved to death; and therefore that Port is now called the *Port of Famine*. The Streight of *Magellan*, which was very dangerous by reason of its Length, Narrowness, and continual Storms, is not now frequented, because another Streight more commodious and shorter, towards the Antartick Pole, has been since discovered by one *Le Maire*, whose Name it bears. The Jesuits, who were in *Brasil* and *Peru*, in the Year 1580, began

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to extend their Missions into the Inland Provinces; and Father *Alfonso Parsena*, one of the first who penetrated into them, baptized in less than Ten Years above Twenty-five Thousand Barbarians, and Father *Emanuel Ortega* a greater Number, in the Provinces of *Paraguai* and *Guaira*. Being encouraged by this Progress, they penetrated as far as *Chili* in the Year 1593; and having converted there many Nations, performing their Mission without stopping in any particular Place, but going up and down among those Barbarians, they founded afterwards in the Year 1607, the Province and Mission of *Paraguai*, which took in a hundred and fifty Leagues in length, having added to it *Chili*, and *Tucuman*, with a design to subject that Country not only to Christ, but also to the King of *Spain*, persuading those Barbarians to live together, that they might be better instructed. And in the Year 1675, the Kingdom of *Chili* having been separated from *Paraguai*, the Fathers who remained in this last Country, besides their great Labour in those Parts that were subject to the *Spaniards*, ran over a great many unknown Places; and having erected there above eighty Churches, made those Barbarians more sociable, and in a great measure Catholicks.

The NEW KINGDOM *of* GRANADA.

THE *New Kingdom of Granada*, bordering upon *Peru*, and divided from *New Granada* in the *Northern America*, is subject to the Crown of *Spain*. It contains the Prefectures of St. *Martha*, *Nuova Cartagena*, and part of *Popaian*. It is a plain Country, full of good Pastures, and consequently abounding with Cattle; and there are in it some

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Gold Mines. The Inhabitants are very active, and apply themselves to Trade. The chief Town is *Santa Fe di Bogota*, a Metropolitan See, where there are some Convents of *Dominicans* and *Franciscans*. The Province bordering upon *New Cartagena* is a Country inhabited by Heathens, who live dispersed up and down in Cottages. Each Nobleman has many Concubines, the first whereof is his Wife, and her Children are the Father's Heirs. They offer no Sacrifices; but they practice Divination, and converse familiarly with the Devil, who answers their Petitions. They are so barbarous that they have no Notion of Rewards and Punishments after this Life. Father *Alfonso della Croce*, a Bare-footed *Augustin*, converted Eight thousand of those Heathens to the Christian Faith; and therefore on the 7th of *August* 1629, twelve Religious of that Order were sent Missionaries into that Country; That Father was made their Superior; and his Power extended also into the adjacent Provinces. This Mission was afterwards confirmed for Twelve other Religious in the Year 1639, upon consideration of the great Progress which was made in the Conversion of that People.

TERRA FIRMA.

THIS Province, which lies in the Middle of *America*, and joins the two Peninsulas together, was at first called *Castiglia dell' Oro*. The Air is unwholsome by reason of the Marshes, and the Soil is barren. *Panama* is the chief City, and the Residence of the King's Officers, who govern also *Veragua*, another Neighbouring Province, which has several Gold Mines. A Mission of the Capuchins of *Castile* was founded at *Darien* in 1646, con-

confirmed in 1649, and then dismissed; because, though it began with great Zeal, yet it had no great Success. For the Inhabitants did not live together; but their Families, as 'tis practised among the *Indians*, were dispersed in the Mountains two or three Leagues one from another; which occasioned the Loss of a great deal of Time: and though other Missionaries were sent thither, yet they had no better Success. They were kindly received, and well used by the Natives; which was rather ascribed to the small Presents they received from the Missionaries, than to a true desire of saving their Souls: Whereupon the Provincial thought fit to recall the Missionaries. But the Congregation did not approve those Reasons, and ordered, that, notwithstanding the Difficulties just now mentioned, the Mission should be set on Foot again: It was conferred upon another Province of *Spain*, the 2d of *December* 1659.

VENEZUELA.

VENEZUELA, so called, because the chief City is built in a marshy Place, like *Venice*, is a very fruitful Country, and contains several Gold Mines. The *Capuchins* of *Arragon* performed the Mission there, under the Direction of Father *Francis de Pampeluna*, and went also into *New-Andalusia*, near the famous River *Orinoco*, (where there are plentiful Salt Mines,) and as far as the Provinces of *Cumana*, *Caracas*, *Guarapiche*, *Guarachara*, *Aragua*, and *Amana*, where they began to make a great Progress. The Mission being increased to the Number of thirteen Missionaries, five Princes of those Provinces embraced the Christian Religion, and by their Letters paid Obedience to *Clement* IX.

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IX. Thoſe Letters were delivered by Father *Joſeph de Caravantes*, one of the ſaid Miſſionaries. After he had given an Account of the great Converſion of that People, Ten thouſand having been baptized, the ſaid Miſſion was confirmed by a particular Decree in the Year 1667. Between the River *Orinoco*, and the New Kingdom of *Granada*, there are many other Communities, each of which has a Head, or Prince, to whom they pay a great Reſpect. Before the *Capuchins* introduced the Chriſtian Faith into thoſe Countries, the Inhabitants went naked, and lived in a profound Ignorance of all things, excepting the Devil, whom they fear, believing that he can preſerve or take away their Lives. Nay, ſome converſe familiarly with him; and 'tis by their means that he ſows many Errors, and endeavours to ſtop the Progreſs of the Miſſionaries. Polygamy prevails among that People; and ſuch is the Fecundity of the Women, that were it not for the Plague, which frequently carries off great Numbers of Inhabitants, the Country could not contain them. They live generally like Barbarians, without Policy and Government, and are the moſt miſerable Nation in the World, by reaſon of their Poverty, though they might live in Plenty without any great Labour. But though they are ſo Poor, yet they freely give what they have. They hate Foreigners; which is the Reaſon why the *Capuchins* could make no great Progreſs among them till the Year 1662: Beſides, the Miniſters of the Devil laid many Snares in their way; and it was by them that Father *Auguſtin Villabano* was killed in 1666.

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NEW-FRANCE, *or* CANADA.

I Proceed to the *Northern America*, and ſhall begin with *New France*, called alſo *Canada*. It is a vaſt Country; and though it be ſituated in the Temperate Zone, yet the Summer is extremely Hot, and the Winter extremely Cold. This Country was diſcovered by the *French* in the Year 1504, and is full of Mountains and Solitudes inhabited by Men commonly called *Savages*. There are alſo many other Places full of Heathens. They acknowledge the Immortality of the Soul, the Exiſtence of good and bad Angels, and expect Rewards and Puniſhments after this Life. They have many ſuperſtitious Ceremonies, and invoke the Devil, to whom they ſacrifice Dogs, and even Men, whom they roaſt and eat; as it happened in 1624 to *John de Verazzano*, (a *Florentine* Captain in the Service of the King of *France*,) and his Companions. In 1632, the Moſt Chriſtian King ſent into that Country a Vice-Roy, and a Lieutenant-Royal, with ſome Ships. The Commandeur *de R*—— in order to propagate the Chriſtian Faith, carried along with him ſeveral *Recollets*, *Capuchins*, and *Jeſuits*, to whom having aſſigned diſtinct Provinces, with leave from the Congregation, a great many Inhabitants embraced Chriſtianity, eſpecially in the Country of the *Hurons*, where the *Jeſuits* made a great Progreſs in a very ſhort Time; but being deſtroyed by the *Iroquois* their Enemies, many of thoſe Fathers were martyrized. In the Year 1658, the Congregation ſent into *New France* an Apoſtolical Vicar, with the Title of Biſhop of *P*——. Afterwards, at the Sollicitation of the Congregation, a Biſhoprick was erected at *Quebec* upon

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upon the River of St. *Laurence*, where the *French* have a Caſtle and a Colony. The Vicar juſt now mentioned is nominated by the Moſt Chriſtian King, and is a Holy and Apoſtolical Man. His Majeſty gave him for his Maintenance the Abby of *M*—— of the Order of St. *Benedict*, in the Dioceſe of *Bourges*. There are now many Churches in *Canada*, ſerved by a ſufficient Number of good Prieſts; and in all the Places poſſeſſed by the *French*, there is a free Exerciſe of the Chriſtian Religion, which has been ſpread even in the remoteſt Parts of that Country. The Number of the Converts, as it appears from an Account laid before the Congregation in 1666, amounted to Twenty thouſand; and there were then Three thouſand *French* Inhabitants. The *Jeſuits* have two Churches, a College, and ſome Schools, at *Quebec*, and in ſome other Places. They have alſo two Miſſions, and make a great many Converts. There are two Nunneries, one of the *Hoſpitalers*, and another of *Urſulines*. In the Year 1671, the Nuncio of *France* demanded that ſome *Capuchins* ſhould be ſent Miſſionaries into a Country, called *Florida*, newly diſcovered in *North-America*; which was granted him.

VIRGINIA.

VIRGINIA, under which I comprehend *New-England*, is a Country full of Woods and Lakes; and has a Vaſt and Uncultivated Plain. It abounds with Cattle, Fowl, and Fiſh. Sometime after it was diſcovered, the King of *England* ſent thither a Catholick Earl, and another Nobleman, who was an Heretick. Thoſe Two Lords were attended by Proteſtants and Catholicks, and Two Prieſts; ſo that the Catholicks

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and Hereticks performed for a long time the Exercise of their Religion under the same Roof: Afterwards the Earl being returned into *England*, and giving an Account of the Nature of that Country, many Wealthy *Puritans* were desirous to remove thither, as they did in great Numbers, in the Year 1630. To prevent the Progress of their Doctrines, the General of the *Capuchins* was ordered to send into that Country a Mission of his own Order; and several *French* and *English* Religious went thither accordingly. That Mission was renewed in 1650, at the Sollicitation of the Queen Dowager of *England*; but it has been since forsaken. There are in *Virginia* above Fifty Thousand Inhabitants, most of them Infidels, many Heretical, and few Catholick Christians.

NEW-FOUND-LAND.

NEW-FOUND-LAND is a large *Island*, belonging to the *English*; lying, almost in the Middle, between *England* and *Virginia*. The Inhabitants are much more sociable than the other *Americans*; and if the Catholick Religion was settled there, it might easily be carried into *New England*. Father *Simon Stock*, a Barefooted *Carmelite*, obtained from the Congregation, that a Mission of his own Order should be sent thither; and, notwithstanding the Difficulties raised by the General, the Thing was resolved upon. The Missionaries set out, accompanied by Two *English* Noblemen, who offered to carry them at their own Charges. The Jesuits went also into this Island. The Congregation has had no further Account of it.

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MARY-LAND.

MARY-LAND does also belong to the Crown of *England*. It was discovered by the *English*, and called by them *Maryland*, in Honour of their Queen *Mary*. *Charles* I. in the Year 1632, made a Grant of it to my Lord *Baltimor*, a Catholick, for himself and his Posterity, to reward his Services to King *James*. Besides, he gave him the adjacent Islands, to the Distance of Ten Leagues *Eastward*. By Virtue of this Grant, the first *English* Colony set out the next Year, 1633, under the Conduct of the said Lord's Brother; and Two Jesuits went with him, and performed the Mission there. A Mission might easily be settled in that Country, the said Lord having frequently desired it of the Congregation.

CALIFORNIA.

CALIFORNIA is a great Island in the *South Sea*. The King of *Spain*, in the Year 1611, sent thither Three Ships with expert Men, and Three *Carmelites*, who baptized many Inhabitants. At present, 'tis not known what Missionaries are there: We only know, that in the Year 1636, the Nuncio of *Spain* was ordered to persuade his Catholick Majesty, to send into *California* a more numerous Mission of *Carmelites*, and *Augustins*, or other Religious.

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NEW MEXICO.

IN the Year 1596, Twelve *Minor Friars* entered into *New Mexico*, with many Soldiers, under the Conduct of Captain *John d' Ognati*. About Thirty Convents have been founded in that Country. In 1631, at the Sollicitation of the *Dominicans* of the Province of *Mexico*, the Provincial was empowered to send thither Thirty Religious, for the Converſion of the Heathens, in order to aſſiſt the *Franciſcans*, who, according to the Relations of the ſame Year, had converted Five Hundred Thouſand Heathens, whereof Eighty Six Thouſand had been Baptized, and the others were Catechized. Three of thoſe Religious were put to Death for the Catholick Faith, in the Year 1634, in that Part of the Country which had not been ſubdued by the *Spaniards*.

MEXICO, *or* NEW SPAIN.

THE Great Kingdom of *Mexico* does not yield to any other Part of the New World, in the Fertility of the Soil, the Excellency of the Climate, and the Multitude of Inhabitants. It affords plentifully every Thing neceſſary for Life, excepting Wine and Oyl: It has ſome Gold Mines, but thoſe of Silver are larger, and more copious; and it is chiefly out of them that Silver is brought into *Spain*, the Silver Mines of *Potoſi* in *Peru* being very much decayed. The Iſle of *St. Domingo*, (otherwiſe called *Hiſpaniola*,) and that of *Cuba*

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Cuba go also by the Name of *Mexico*. There are Two Bishops in those Islands, and some Convents; and the *Spaniards* stand always upon their Guard for fear of the *English*, and even of the *French*, who possess Part of *St. Domingo*, and several other lesser Islands. The Kingdom of *Mexico*, in the Continent, begins with the Province of *Jucatan*, the first that was conquered by the *Spaniards*: Hence it is that they called the Chief City *Victoria*, which before went by the Name of *Pantancan*. This Kingdom is situated in the Middle of *America*; by which means it partakes of the Product and Goods of all the other Countries. The farther it reaches towards the *North*, the larger it grows between the *South* Sea and the *North* Sea. It was formerly a very Ancient Empire; and when the *Spaniards* came into it, the Emperor was killed, and his Treasure concealed, some say in the Marshes of *Mexico*, and others under Ground. It cannot be denied, that this great Emperor was subdued by the *Spaniards*, with a great deal of Bloodshed, several Hundred Thousands of the Natives having been killed, even after they had submitted to the *Spanish* Yoke. The *Mexicans* came anciently from *New Mexico*, to live in this fruitful Country, which was then inhabited by the *Otomites*, who being unwilling to have Foreigners among them, forced them to fly into the Isles of the Gulph of *Mexico*. The latter being grown more numerous, attacked the *Otomites*, to revenge themselves for being expelled by them, and made themselves Masters of their Country. It was then that the Empire of *Mexico* began; and it lasted above Eight Hundred Years. That People lived for a long Time according to the Dictates of Nature; but being deluded by the Devil's Answers, they did so far deviate from those Precepts, that there hardly remained any Ap-

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Appearance of them. 'Tis true, they defended the Republick, took care to maintain their Children, abſtained from the unlawful Pleaſures of Love, and wronged no body; but they were given to Drunkenneſs, and other Vices, and ſacrificed Men, eſpecially Young People, to their Idols. At firſt the Sun was their only God; but in Proceſs of Time they ſet up many other Deities, and worſhipped Trees, Mountains, Rivers, Fountains, Stones, Bears, Lions, Tygers, and Serpents. They were conquered by the *Spaniards*, under the Conduct of *Ferdinand Cortez*, who carried with him the Minor Friars, for the Converſion of that People. Thoſe Monks are very numerous in *Mexico*, where they have many Convents and Pariſhes: There is alſo a great Number of other Religious Orders. That Country is divided into Eleven Dioceſes, *viz. Mexico*, *Muocati*, *Nova Galicia*, *Guardiana*, *Angelopoli*, *Guajaca*, *Chiappa*, *Guatimala*, *Hicaragna*, *Truxillo*, and *Jucatan*. The Sacred Congregation obtains from the Holy See the ſending of Biſhops to theſe *Dioceſes*: but when they are ſent, they quite forget the Apoſtolical See, and the Congregation, and never give any Account of their Dioceſes, in which there is ſtill a great Number of Infidels.

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The Preſent State *of the* CONGREGATION de propaganda Fide.

THUS, moſt Holy Father, I have made an end of the Diſcourſe, wherein I deſigned to give a ſhort Account of the Preſent State of the Catholick Religion in all thoſe Countries, where there are Hereticks and Infidels. I have alſo mentioned a great many Things, which have been laid aſide; but they might be reſumed, (as ſome have already been by Your Holineſs's Order,) and committed to a particular Congregation. What remains, is to give an Account of the Preſent State of the Congregation *de propaganda Fide*, and of other Things, that depend upon it.

There are Four Congregations of Cardinals, by which the Chriſtian World, (governed by the Supreme Wiſdom of Your Holineſs,) is ſupported, as it were, by Four Hinges. The Firſt is that of *Rites*, which directs the Worſhip of God and his Saints. The Second is that of *Biſhops, and Regulars*, which regulates the Sacred Miniſters. The Third is the Congregation of the *Holy Office*, which cuts off, and cures, the infected Members of the Chriſtian Church. The Fourth is the Congregation *de propaganda Fide*, which propagates and maintains Religion all over the World. *This* owes its Original to Pope *Gregory* the XVth of Holy Memory, who being moved by the Zeal of Father *Narni*, Apoſtolick Preacher, erected it, and ordered by a Bull that it ſhould conſiſt of Thirteen Cardinals, Two Prieſts, and One Religious, beſides the Secretary; and that

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they ſhould meet at leaſt once in a Month, and lay their Reſolutions before him. That Pontiff aſſigned for their Maintenance the Emolument of the *Anelli Cardinalitii*, gave them a Palace worth Ten Thouſand Crowns, and a Capital of Fifteen Thouſand Crowns ready Money. Such a Holy Beginning was proſecuted with greater Ardor under the Pontificate of *Urban* VIII, who choſe many Divines and Preachers of the Religious Orders, to ſend them Miſſionaries into ſeveral Parts of the World, and gave great Privileges, and large Sums of Money, to the Congregation. Several Perſons, moved by ſo great an Example, left very conſiderable Eſtates to that Society, whereby they were enabled to make a vaſt Progreſs, and to build the College, now called *Urban College*, or *de propaganda Fide*.

The greateſt Benefactors were,

Cardinal *St. Onofrio*, who left	207000 Crowns.
Cardinal *Corvare*,	144500 Cr.
Cardinal *de Galamina*,	57400 Cr.
Cardinal *Capponi*,	8000 Cr.
Cardinal *Giuſtiniani*,	12500 Cr.
Cardinal *Ubaldini*,	40000 Cr.
Monſignor *Vives*,	42000 Cr.
John Savanier,	64000 Cr.
Beſides ſome ſmall Inheritances, Legacies, and Alms, which made up a Capital of	1000000 ll. *
The Sums, brought in at ſeveral times from unknown Perſons, by Father *Dominick of Jeſus and Mary*, amounted to	22600 ll.

* This Mark ll. at *Rome*, ſignifies *Twenty-pence* of our Money.

Aba-

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Abating a Hundred Thousand Crowns spent for Building the Church and the College, the Congregation has a Capital of 615000 *Crowns*.
Which brings in every Year about 24000 *Crowns*.

This Income, with some other Revenues arising from some few Houses and Rents, is collected by an Officer, who has the Title of *Agent*, and is obliged to carry it immediately into the *Monte della Pietà*, from whence it cannot be fetched without an Order from the Congregation subscribed by the Cardinal Prefect, the Secretary, and the Accomprant. There is a Publick Office kept, wherein are carefully Registred all the Expences, and Orders issued out by virtue of the Decrees of the Congregation: so that no Part of the Money can be misapplied. And when the Accompts are balanced, (which is done every Year) they are put into the Hands of all the Cardinals, and examined in a particular Congregation, called *della State temporale*. Besides all this Care, Your Holiness has been pleased to appoint Card. *Spinola* with large Powers to promote the Good of the Congregation; and his Eminence has already procured them several Advantages, by recovering some Debts, that were thought to be lost; and considering his great Care and Diligence, even in his Absence, one may very well hope that others will be recovered. Now, to give Your Holiness a general Notion of the Expences of the Congregation, I shall insert the following Articles:

For the Maintenance of the College every Year	50000 *ll.*
For the Officers of the Congregation	1700 *ll.*
For Printing	1000 *ll.*
For the Maintenance of Bishops, Missionaries, and Colleges out of *Rome*	10000 *ll.*

For

For Legacies, *&c.* and other Debts —— 2700 *l.*
For extraordinary Expences, such as Charity-money, Repairing of Houses, *&c.* one Year with another — } 3000 *l.*

I proceed to give an Account of *Urban College*.

URBAN-COLLEGE *de Propaganda Fide*.

THIS College was erected by *Urban* VIII. of holy Memory in the Year 1627. Its first beginning was a considerable Foundation made by Monsignor *John Baptist Vives*, for ten Young Men of any Nation whatsoever. That Foundation was confirmed by the Pope, who took that College under the immediate Protection of the Holy See, granted it all the Privileges and Immunities enjoyed by the *German*, *English*, and *Greek* Colleges, and by the general Schools of *Rome*, and appointed Three Canons of the Three Patriarchal Churches for its Government, as it appears from the Brief of the First of *August* 1627, which begins thus, *Immortalis*. Afterwards in the Year 1637, Cardinal *St. Onofrio* made a Foundation for twelve Young Men of six particular Nations of *Asia* and *Africa*, viz. the *Georgian*, the *Persian*, the *Nestorian*, the *Jacobite*, the *Melchite*, and the *Coptic*; to which he added the *Armenian* in case of a Vacancy: This Foundation was approved by a Brief beginning thus, *Altitudo*. The same Cardinal in the Year 1639, made another Foundation for Thirteen *Ethiopians* and *Brachmans*, approved by the Brief *Onerosa*. Those two Foundations, attended with several Circumstances relating to Age, Time, and Election, were united to *Urban-College* in 1641, by the

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the Brief, *Romanus Pontifex*; and the Administration of the former Colleges being taken from the Canons of the Patriarchal Churches, they were put under the Protection and Super-intendency of the Congregation instituted by *Gregory* XV. But because it has always been very difficult to get Young Men of the Nations above-mentioned, the Congregation by the Pope's leave has frequently disposed of those Places *pro tempore* in favour of others, with the Consent of the House *Barberini*. *Urban-College* is governed, (with the Super-intendency of the Secretary,) by a Rector, who is a Secular Priest. The present Rector is *Don Andrea Bonvicini*, a Man of an exemplary Life. He brings his Accounts every four Months to the Cardinal called *Mensario*, whose Business it is, not only to give him a Receipt, but also to visit the College, and to see whether the Students are well governed. And it may be said, for the Comfort of Your Holiness, that they are better used, bred up and instructed, than those of any other College and Seminary in *Rome*. The *Fathers of the Mission* are their Spiritual Directors: they come every Day without any Interest to hear their Confessions, and to make them perform several Pious Exercises. As for what concerns the Studies of those Young Men, they have Readers of Scholastick Divinity, Controversy, Ethicks, Philosophy, and Human Learning, and for the *Latin*, *Greek*, *Hebrew*, and *Arabick* Languages: those Readers are under Father *Lauria*. Cardinal *Barberini*, who has an Inspection over the Studies of those Novices, assists every Year in the Month of *August*, at their Examination, with the Secretary, and the Readers.

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The PRINTING-HOUSE.

THERE is in the Palace of the Congregation a Room well furniſhed with Characters of Forty-eight different Languages, with an able Printer and a Corrector, where they continually Print ſeveral Works neceſſary for the Preſervation and Propagation of the Catholick Faith. Thoſe Books are diſtributed *gratis* to the Biſhops, Miſſionaries, and others, that they may be diſperſed all over the World. That Printing-Houſe wants good *Latin* Characters; and therefore Cardinal *de Maſſimi* of good Memory, who had the Direction of it, uſed his utmoſt Endeavours to get Matrices out of *Cologne*, *Holland*, and *Paris*: But hitherto we have had none, becauſe they are not willing to part with them in thoſe Countries. Cardinal *Albutio* has now taken upon himſelf to get thoſe Characters.

The ARCHIVES.

ALL the Writings and Letters, that come to the Congregation, and alſo thoſe which they write, together with their Decrees and Reſolutions, are regiſtred, and carefully preſerved in the Archives. But notwithſtanding the Diligence of the Regiſter, and all the Indexes and Repertories, ſuch is the Quantity and Variety of Matters, that the old Tranſactions cannot be found without a prodigious Trouble; and therefore they are frequently paſſed over. Hence it is that ſome Decrees have been made directly oppoſite to the former.

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former. Some Care ſhould be taken to put thoſe Records into a better Order: The Whole might be reduced into an Hiſtorical Form, and look like a Relation.

Before I conclude this Diſcourſe, I ſhall take the Liberty to lay before Your Holineſs ſome other Conſiderations, in order to promote the Good of our Holy Religion.

MISSIONS *of* BISHOPS.

IN the Firſt Place, it ſeems to me that the Miſſions of Prieſts, both Secular and Regular, will never make a laſting Progreſs, unleſs they be attended by Biſhops, or Apoſtolical Vicars, who have the Epiſcopal Character. This Method of Preaching the Goſpel was not only eſtabliſhed by our Lord Chriſt, but alſo practiſed at all Times by the Holy Apoſtles, and Apoſtolical Men. They inſtructed the People, and then ordained the Natives Prieſts and Biſhops, for the mediate and immediate Adminiſtration of the Sacraments. This is therefore the true way of ſettling and propagating Chriſtianity among Infidels, eſpecially if the Miſſionaries carry with them School-Maſters to inſtruct the Natives. The Foreign Students of our Colleges might be made Miſſionaries and School Maſters, if there was occaſion for it. This Method will be attended with another Advantage: I mean that the Congregation in ſuch a Caſe will not be at the Charges of maintaining the Miſſionaries; for notwithſtanding the Perſecutions of the Infidels, thoſe Miſſionaries underſtanding the Language, knowing the Country, and having Friends and Relations, will not be neceſſitated to run away, as it happened in *Japan*, *China*,

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China, *Æthiopia*, and so many other Countries, which are now quite forsaken. What I have said is so true, that Bishops, notwithstanding their Schism and Prodigious Ignorance, keep up the Christian Religion among the *Turks* and Idolaters. Your Holiness has appointed a particular Congregation to this Purpose.

MISSIONARIES.

I MUST confess that Bishops neither can, nor ought to be sent into all the Countries, where there are some Remains of Catholicism; and therefore 'tis sometimes necessary to make use of mere Missionaries. It cannot be denied that Secular Priests will better succeed in such a Ministry, than the Regular. When the former go upon a Mission, they are transported with the Zeal of living a more perillous and austere Life, than they do in their own Country; whereas the latter take such an Employment upon themselves to enjoy a greater Freedom, and to shake off the Yoke of Obedience. However, the Congregation makes use of Regulars, as being more numerous, and believes they are qualified for a Mission, when their Superiors say so, though Experience frequently shews the contrary. As for Secular Priests, they are never proposed by any Body; and little Credit is given to those, who offer themselves. There are Two Sorts of Regular Missionaries among the Infidels. Some depend altogether upon the Congregation, from which they receive their Powers, Instructions, and Maintenance. Others undertake a Mission with the Leave and Consent of their own Orders, and have little or no Dependance upon the Congregation

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gation. The former are removed, and even punished, when wanting to their Duty; but the latter, being almost Independent upon the Congregation, live as they think fit, oppose the other Missionaries, and sometimes give such Examples, as are unworthy of a Good Christian, not to say of an Apostolical Preacher. Hence it is, that the Holy See has often thought of depriving all the Religious Orders of those Privileges, that the Missionaries might receive their Powers from none but the Congregation; and a Brief was once drawn up for this Purpose. Nevertheless, such a Resolution would be liable to several Inconveniences: Perhaps many Countries would be destitute of that Spiritual Assistance, which they receive now from the Regulars; and the latter, in such a Case, would avoid being made Missionaries, or at least require from the Congregation the same Maintenance, that is granted to others.

PROCURATORS.

IT would very much conduce to the Propagation of the Catholick Faith, if a Procurator was sent into each Kingdom and Province, to take Cognizance of the true State of Things in his own District, to acquaint the Congregation with it, and to ask the necessary Helps. For the Cardinals, and the Secretary, never mention any Affairs, but such as are daily proposed: As for those, that have been laid aside, or that might be promoted, no Body says any Thing of them. It is a Duty incumbent upon us to go and preach the Gospel: Our Redeemer said so, *Euntes in universum mundum prædicate Evangelium omni Creaturæ.*

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Wherefore, to discharge this important Duty, no Method appears more effectual, than that of sending Procurators into every Country, that they may be enabled to find out, and to propose and urge, whatever may contribute to the Conversion of Nations, without excepting the Remotest and the most Barbarous.

VISITORS.

IT seems to be the constant Opinion of all the Members of the Congregation, that little Credit is to be given to the Relations, Letters, and Solicitations, that come from the Missionaries. Hence it is that the usual Answer of the Congregation consists only in asking further Information; which often proves of no Use. For, besides the Time lost in expecting a Reply from the Missionaries, they frequently send back the same Informations, without giving a new Light into the Matter. I add that the Nuncios, and other Persons, receiving those Informations from the Parties concerned, are not able to give a better Account of Things, than what the Congregation had before. These Inconveniences have often moved that Society to send Visitors into the Missions, who being disinterested and impartial Men, have given a true Relation of the State of those Missions; by which Means several Disorders have been effectually removed. Give me leave, most Holy Father, to represent to Your Holiness that this Remedy is now more necessary than ever, in many Provinces and Kingdoms, as I have intimated in several Parts of this Discourse.

Zealous

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Zealous Men, and well qualified for such an Employment, should be pitched upon, and provided not only with full Instructions about what they are to do, but also with effectual Briefs directed to Princes, Nuncios, and Bishops, that they may receive from them the necessary Assistance. But, above all, they should be ordered to make a strict and exact Visitation of all the Colleges and Seminaries, which are one of the great Foundations of our Religion. This Consideration moves me to add, that New Colleges should be founded for those Nations, which have none; and that such a Pious and Beneficial Work should be recommended to the Catholick Princes, because the Holy See cannot build them now at its own Charges, in the same Manner as it did heretofore. It is also highly necessary to take Care that these Colleges, already founded, be well governed, as I have said above at the End of my Account of *Europe*.

BISHOPS.

THERE is another Thing of great Moment, which ought not to be neglected: I mean that the Bishops, appointed by the Congregation, should constantly reside in their Dioceses, and never leave them, under Pretence of coming *ad limina*, or of giving an Account of their Churches, or for any other Business. As for the First Pretence, they may have a Dispensation, or make use of a Proxy. As to the Second, they may send their Accounts, or any other Information, by way of Letter. When they come, they should be quickly dispatched and dismissed, without waiting for the Resolutions of the

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gation, which may be ſent to them. For whilſt they ſtay in *Rome*, they are not only chargeable to the Congregation and the Apoſtolical Palace, but alſo derided and contemned, going along the Streets on Foot, and being only attended by a Prieſt, or a Servant; which is a Reflection upon the Epiſcopal Dignity, and even upon the Congregation. I ſhould therefore think it very proper, that in ſuch a Caſe they ſhould not be allowed to wear the Epiſcopal Habit in the Streets; and then being deprived of ſuch an Appearance, they would be more willing to return into their Dioceſes.

I ſhall conclude this long Diſcourſe, with ſaying, That if there are any Miſtakes, and Omiſſions in it, they are not voluntary; and with beſeeching Your Holineſs to forgive the Liberty I have taken to inſert my own Sentiments through the Whole Work. I have had no other Deſign in this, than to ſerve God, the Catholick Religion, and You, moſt Holy Father, whoſe Sacred Feet I Kiſs with a profound Reſpect.

AN

AN Important* Diſcourſe CONCERNING The STATE of RELIGION IN *ENGLAND*, AND THE *Reconciliation* with ROME.

RELIGION having a great Influence over Mens Minds, and a wonderful Power to make them do extraordinary Things, Part of them Embrace it ſincerely, and heartily, as being the Way to Happineſs; and others Admire it much

* *In the Original it is,* Diſcours Conſiderable. *It was written Originally in* French, *and printed at* Francfort *in the Year* 1701, *at the End of a Large Book in* 4to, *Intituled:* Monumenta Pietatis & Literaria Virorum in Re, Publica & Literaria, Illuſtrium, Selecta. Quorum pars prior exhibet Collectanea Palatina, quæ ad illuſtrandam Hiſtoriam Eccleſiæ Palatinæ cumprimis faciunt. Poſterior Eruditorum ſuperioribus duobus Seculis celebrium Epiſtolas nondum editas comprehendit: In quibus memorabilia multa illorum temporum occurrunt. Francofurti ad Moenum, apud Johannem Maximilianum à Sande, Anno M.DCC.I. *It ſeems to have been written by ſome Foreign Miniſter, at the* Engliſh *Court.*

more

more for the good Effects it produces in *Civil Society*, than for any other Excellency inherent in it. Princes and Wise Politicians, who compose this Second Class, esteem Religion for the Benefit they reap from it; knowing, by the Experience of all Ages, that nothing can more effectually prevent Insurrections among the People, and keep them in Obedience to the Supreme Powers.

Hence it is, that the most Politick *Princes*, though they make no Account of Religion, yet appear very Religious, and take care to punish those who attempt to introduce any Innovations; being sensible that the Alteration of *Religion* must needs be attended with Troubles and Disorders in the State. And indeed it appears that those Countries, (such as *Spain* and *Italy*,) which have undergone no Change of Religion, have constantly enjoyed Peace and Tranquillity *; whereas those that have been divided by new Opinions, have felt the dismal Effects of intestine Wars; as it hath happened in *France* and *Germany*.

'Tis true, some Kingdoms have admitted a Change of Religion, without disturbing the

* The Author might have added, *Poverty* and *Slavery*; which are the certain Causes of the *Peace* and *Tranquillity*, here spoken of; and never fail, in time, to make the *Prince* as Mean and Inglorious as the *People*. This is a False Cause assigned for such Disturbances. They are produced Evidently by *Princes* and *States* not allowing *Liberty* in *Religion*: Which is plain from hence, that wherever it is allowed, it is seen greatly to contribute to the Happiness, Wealth, and Glory of a Nation.

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Publick Peace: But, if we enquire into the Reaſon of it, we ſhall find that this Change did rather proceed from ſome extraordinary Cauſes, than from a Variety of Opinions among the People. When *England* ſeparated from the *Church* of *Rome*, it was not ſo much out of a Deſire of a *Reformation*, as out of *Revenge*, *Henry* VIII. being highly diſpleaſed with the *Court* of *Rome* for refuſing to approve his Divorce. In the Reign of his Son *Edward*, the *Reformation* was ſettled with the publick Conſent of the whole Kingdom, for the Reaſon juſt now mentioned. The ſame Kingdom was as eaſily reconciled with the *Church* of *Rome*, under the Reign of *Mary*, as it had freely ſeparated from it. When Queen *Elizabeth* came to the Crown, it was her Intereſt to favour the *Reformation*; and ſhe found her People as willing to embrace it, as they had been to reject it in the Time of *Mary*. The long Reign of that *Princeſs* ſet it upon a laſting Foundation, inſomuch that it has prevailed under her Succeſſors *James* and *Charles*. But, as I have already ſaid, that *Reformation* having been made by the Court, rather to ſhake off the *Pope*'s Authority, than out of love for new Opinions, *England* * was not ſo much attach'd to

* This is a little intricate. Every one knows that the ſame Doctrines, in the main, were embraced, and eſtabliſhed, by the *Reformers* in *England*; as in other Places: and that the *Reformers* Abroad equally profeſſed to reduce all to the Standard of *Scripture*; which, one would think, ſhould be accounted *Primitive Chriſtianity*.

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any ſuch particular Opinions, but rather endeavoured to reform the Abuſes of Religion, by reducing it to the Standard of *Primitive Chriſtianity*.

This *Kingdom* having obſtinately continued to reject the *Pope*'s Authority, the *Catholicks*, who, during the Firſt twelve Years of Queen *Elizabeth*'s Reign, complied with the Eccleſiaſtical Government eſtabliſhed by that *Princeſs*, began to withdraw from it, and being deſirous to appear united to the *Pope*, refuſed to go to *Church*, and ſo formed a Party in the *State*. Thus *England* was divided into *Proteſtants*, and *Catholicks*. But many *Proteſtants*, who pretended that the *Church* of *England* was not ſufficiently Reformed, refuſed to ſubmit to her Government, and formed a third Party, called *Puritans*. Thoſe Parties prevail ſtill. That of the *Puritans* is the moſt Powerful, conſiſting of ſome *Biſhops*, the greateſt Part of the *Gentry*, and almoſt all the Common People. The *Church* of *England* has on her Side, the *King*, the greateſt Part of the *Nobility* and *Biſhops*, and the Two *Univerſities*. Though the *Catholicks* are not ſo numerous as the *Church* of *England*-Men, and the *Puritans*, yet they make a conſiderable Part of the State, conſiſting of ſome *Noblemen*, Powerful by their Riches and Alliances, and a great Number of the Common People. Thoſe *three Religious Parties* are oppoſite to one another. But the *Church* of *England* hates the *Puritans*, more

than

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than the *Catholicks*; the *Catholicks* hate the *Puritans*, more than the *Church* of *England*; and the *Puritans* hate the *Catholicks* more than that *Church*: So that the *Church* of *England* and the *Catholicks* do eaſily agree about the Deſtruction of the *Puritans*. And therefore, if Great Men did not make uſe of *Religion*, as a Pretence to attain to their private Ends, it would be no difficult Thing to oppreſs the *Puritan* Party: but they have taken it under their Protection.

The Kingdom being in this Condition, there aroſe a Diſſenſion among the *Catholicks*, whereby they have been divided into Two *Factions*. That Diſſenſion was occaſioned by Dr. *Smith*, Biſhop of *Chalcedon*, an *Engliſhman*, who pretended to be the Ordinary of *all England*; wherein he was favoured by the *Secular Clergy*, and all the *Catholicks* governed by him. But the *Regulars*, and particularly the *Jeſuits*, oppoſed the *Biſhop*'s Pretenſion, and even writ ſeveral Scandalous Books, and ſuch as are prejudicial to the Authority of *Biſhops*. Thoſe Books were cenſured, and condemned, by the Univerſity of *Paris*, and learnedly confuted by *Petrus Aurelius*, a *Doctor* of that *Univerſity*. This Expedient proved of no uſe to put an End to the Diſcord; but on the contrary exaſperated the *Regulars*, who raiſed ſo great a Perſecution againſt Biſhop *Smith*, that he was forced to leave *England*, and to retire into *France*, where he is ſtill. Afterwards, the *Diſſen-*

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Diſſenſions increaſed more and more every Day; and the *Pope* being informed of this Diſorder, reſolved to apply a proper Remedy to it. Both Parties made it their Buſineſs to conceal the Truth from the *Pontiff*; and therefore, he found it neceſſary to ſend into *England* a Perſon, who might give him a true Account of every Thing, in order to put a ſtop to ſuch Diſturbances. *His Holineſs* pitched upon Signor *Gregorio Panzani*, *Doctor* of *Laws*, a *Roman Prieſt*; and by a *Brief* of the *Tenth* of *October*, 1634, directed to the *Clergy* and *Catholicks*, commanded them to give Credit to whatever the ſaid Signor *Panzani* ſhould tell them in his Name. That *Brief* was attended with a Letter of Cardinal *Francis Barberini*, directed to the ſame. Signor *Panzani*, being arrived at *London* the 25th of *December*, 1634, waited, not only upon the *Queen*, but alſo upon the *King*. That *Prince* gave him a kind Reception, told him that he was very welcome, and ſpoke to him all the while, uncovered. Signor *Panzani* did alſo endeavour to have an Interview with the Archbiſhop of *Canterbury*; but that *Prelate* always put him off, ſo that he left *England* without ſpeaking to him. All the Time that he was in this Kingdom, he paid a great deference to Secretary *Windebank*, and Secretary *Cotington*, in hopes that, with the help of the former, he might keep up with the *Archbiſhop* and his *Party*; and, with the help of the latter, avoid being

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being hated by the *Party* contrary to the *Archbiſhop*. He made uſe of a Friend, in order to aſk ſome *Engliſh* Doctors, well affected towards the *Archbiſhop*, whether the *King* would allow of a *Catholick Biſhop* in *England*, who ſhould be an *Engliſhman*, nominated by the *King*, and who ſhould perform his Functions, according to his *Majeſty*'s Limitations. Thoſe *Doctors* were not very well pleaſed with ſuch a Propoſal: However, after they had thought of it, they anſwered, that *Panzani* ſhould declare, whether the *Pope* would admit for a Biſhop, a Man, who ſhould believe the Lawfulneſs of the *Oath* of *Fidelity*, or at leaſt who ſhould ſuffer the *Catholicks* to take it. *Panzani* refuſed to give his Opinion about this Subject, ſaying he had no Orders about it; and ſo the Treaty was interrupted. However, he declared the 2d of *October*, 1635, to his Friend above-mentioned, that the *Pope* would never admit for a *Biſhop*, a Man, who ſhould Favour the *Oath* of *Fidelity*. Some *Doctors* in the *Archbiſhop*'s Intereſt, told the ſaid Friend of *Panzani*, that the *Catholicks*, having hitherto refuſed to take the *Oath* of *Fidelity*, becauſe they believed it was prejudicial to the *Pope*'s Authority, and becauſe they were afraid the *Pope* might complain, if they ſhould take it, that they acted againſt Two of his Briefs, whereby they are forbidden to do it: Thoſe *Doctors*, I ſay, told *Panzani*'s Friend, that the *King* declared, he did not pretend to prejudice

judice the *Pope*'s Spiritual Authority by that *Oath*, but only required from his Subjects that *Fidelity*, which God and Nature require from them; and that this Will and Intention of the *King* should be declared to every *Catholick*, to whom the said Oath should be Administred.

The *Court* of *England*, and the *Bishops*, expressed a great Desire to have the said *Oath* approved by the *Pope*; saying, that if the *King* could alter it, he would *leave out* all those Words, that seem to strike at the *Authority* of *His Holiness*; but since it had been worded, and appointed by a *Solemn Parliament*, the *King* could make no Alteration in it, but only explain how it ought to be understood; and that he declared he did not pretend to prejudice the *Pope* by that *Oath*. In answer to this, *Panzani* said, that this *Oath* containing several Words contrary to the Authority of the *Holy See*; and the *Parliament* having had no other Design, than to oblige the Subjects to pay a due Obedience to their *Prince*; the *King* might alter the said *Oath*, and express it in such Terms, as he should think fit, without altering the Intention of the *Parliament*.

Here the different Views of those two *Courts* ought to be carefully observed. The *Court* of *Rome*, constantly pursuing its old Claim, strives much more to pull down that *Oath*, which it thinks to be contrary to its Temporal Grandeur,

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deur, than to root out the *Hereſies* that prevail in this Kingdom. On the other ſide, the Deſign of the *Court* of *England* is to get the ſaid *Oath* approved, or connived at, by that of *Rome*, in hopes of a *Reconciliation*; though *England* does not intend to come into it, unleſs it be with great Advantage, even in things contrary to the Maxims of the *Court* of *Rome*, and which that Court will never grant: Such as, to allow the *Catholicks* to frequent the *Proteſtant* Churches; and to acknowledge that *Papacy* is only of Human Inſtitution. What makes the *Court* of *England* believe that the *Pope* might approve the ſaid Oath, is, That many *Catholick Doctors*, notwithſtanding the *Pope*'s *Briefs*, maintain the Lawfulneſs of it, by Word of Mouth, and in Writing.

As for what concerns the Reconciliation of the *Church* of *England* with that of *Rome*; it has been talked of, in general, by the *Archbiſhop*'s Friends, who affirmed that he was very well diſpoſed towards it; and that, if ſuch a thing was not done in his Life-time, it would perhaps be difficult to do it after his Death. And indeed within theſe three Years, the *Archbiſhop* has all along introduced ſome new Things bordering upon the Practice of the *Church* of *Rome*; and the *Biſhop* of *Chicheſter*, (a great Confident of the *Archbiſhop*,) the High *Treaſurer*, and *eight Biſhops*, whom he had on his Side, did very much deſire a Reconciliation,

and parted every Day with their old Opinions, to come near those of the *Church* of *Rome*; urging, the *Pope* should also on his Part make some Steps to meet them, and the *Court* of *Rome* abate something of the Strictness of their Opinions, without which there could be no Agreement. And what is more, the *Universities*, *Bishops*, and *Doctors* of this Realm, daily embrace the *Catholick Doctrines*; though they make but a Half-profession of them, for fear of the *Puritans*. For instance, they believe the *Church* of *Rome* is a True Church; that the *Pope* is the *Chief* of all Bishops; that it belongs to *him* only to call *General Councils*; that 'tis lawful to pray for the Souls of the Dead; that Altars ought to be built of Stone: In short, they believe whatever is taught by the *Roman Church*; but do not believe every thing that is taught by the *Court of Rome*. An *English* Doctor told the above-mention'd Friend of Signor *Panzani*, that the King approved, and would fain introduce, *Auricular Confession*; and that He would get it established by Force, were He not afraid of popular Insurrections.

Things being thus in a good Way, towards a Reconciliation, or at least towards entering upon a Treaty about it, Signor *Panzani* was advised to leave off talking of the Establishment of a *Catholick Bishop*, it being very odious to the Bishops of the *Church* of *England*. That Priest was further advised to use his Endeavours

deavours with the King, that He would permit the *Pope* to send to the *Queen*, a *Nuncio*, or Agent, who might reconcile those two Courts without Noise. *Panzani*'s Friend spoke of it to a Person, who had many Friends at Court; so that this Expedient was proposed to the *King*, and, by *Panzani*, to the *Queen*. The *King*, having deliberated about it with some of his most intimate Councellors, they approved of it, upon Condition, that the Person sent by the *Pope*, should not be a *Priest*. In order to stop the Murmurs, that might be occasioned by such a Resolution, the *King* said, in the Presence of many Persons, *Why could not I receive an Ambassador from the Pope, as well as from other Catholick Princes?* And another Time he said, *I have now an opportunity of being reconciled with the Church of* Rome, *upon very Advantageous Terms.*

This Affair being thus settled, Signor *Panzani*, to conceal his Designs, to give some Satisfaction to the *Clergy* and *Regulars* of *England*, and to shew that he did not neglect the Business, about which he had been sent, procured some Agreement between the *Secular*, and *Regular Clergy*, which was made with a Common Consent, the 22d. of *November* 1636, the *Jesuits* being the only *Regulars* that refused to be present at it. Signor *Panzani* has endeavoured, ever since, to get the Friendship of the *Bishops*, and *Doctors* of the

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Church of *England*, and particularly of the *Biſhop* of *Chicheſter*, to whom he was preſented by his Friend above-mentioned. He deſired the ſame Friend to promiſe a *Cardinal*'s *Cap* to thoſe who were not married, and a Penſion to thoſe who could not aſpire to the *Cardinal-ſhip*.

As for State Affairs, Signor *Panzani* has uſed a very great Diligence to diſcover the Paſſions, and Inclinations, and Intereſts, of the *King*'s Councellors; and eſpecially to know which of them are well affected towards *Spain*. He has alſo enquired into the Inclinations of the *Biſhops*, and by what Means They, and all the *Officers*, belonging to the *Prince*, may be prevailed upon; and has taken an Account of all their Names.

In *July* 1636, *George Conaus*, a *Scotchman*, Secretary to Cardinal *Barberini*, for the *Latin* Tongue, arrived in *England*, to be the *Pope*'s Reſident. He was kindly received by the *King*, the *Queen*, and the whole Court; and becauſe he had many Friends, and Acquaintances, he made a much greater Noiſe than *Panzani*; viſiting, and being viſited by many Noblemen. However, 'tis not very likely that he will forward the Affairs of Religion more than *Panzani*, becauſe the *Engliſh* miſtruſt him, and look upon him as a ſubtle and cunning Man. And though there is a Report

that

that he ſides with the *Jeſuits*, who govern the beſt Families of *England*, yet 'tis not to be expected that he can have better Succeſs; for if this Court comes to know that there is a Friendſhip between him and thoſe Fathers, it will very much leſſen the Good Opinion they have of him; the *Archbiſhop*, and the *Biſhop* of *Chicheſter*, ſaying frequently, that there are but Two Sorts of People, who can hinder a Reconciliation with the *Church* of *Rome*, *viz.* the *Puritans* among the *Proteſtants*, and the *Jeſuits* among the *Catholicks*.

From what has been ſaid I infer, That, if one may judge of Things to come by thoſe that are paſt, this Kingdom being divided into ſo many Factions, in Point of Religion; and that of the Catholicks increaſing daily by the *King*'s connivance; 'tis to be feared, this Nation will be troubled in Time with *Civil Wars*: Which cannot fail to happen, provided there be not wanting *Heads* to the ſeveral Parties. And theſe will eaſily be found among the *King*'s Children.

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